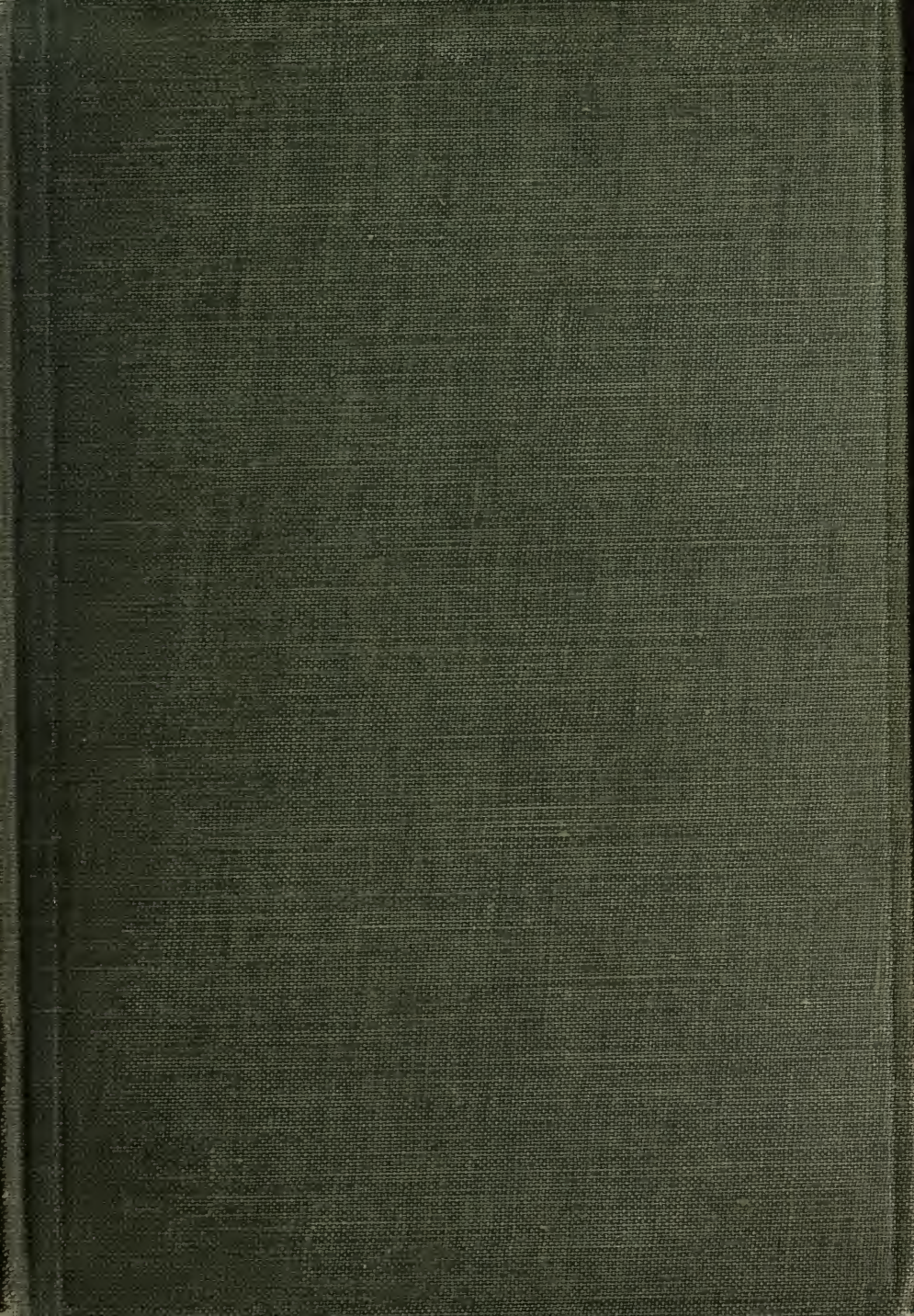




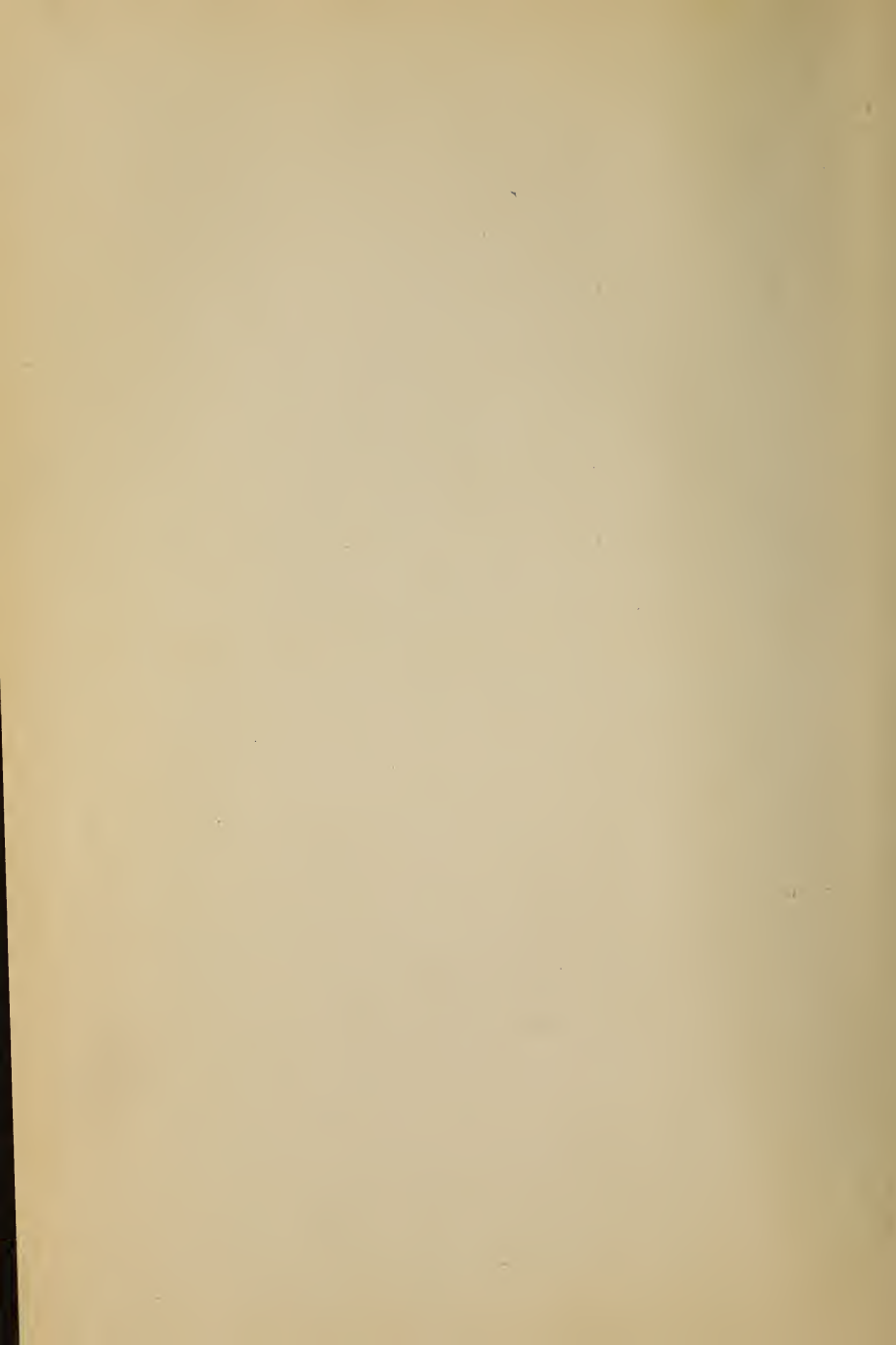


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Beautiful Word Pictures

THE
Beautiful Word Pictures
of the Epistle to the
Ephesians

OR,

THE BUSY MAN'S COMMENTARY
UPON THE BIBLE

INTERPRETATIONS MADE ACCORDING TO
THE CONCEPTIONS OF THE WRITER IN
THE TIME OF WRITING, AND NOT AS
THESE CONCEPTIONS HAVE BEEN MOD-
IFIED BY MORE MODERN THEORIES

By W. A. HAYNES

Address all communications to the
BUSY MAN'S BIBLE COMPANY, CANEY, KANSAS

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W. A. HAYNES.

 To My Dearly Beloved Brother, J. E. Chase.
Who Through Years of Toil and Privation
Has Ever Been My Faithful Fellow-
laborer, and Fellow-sufferer in the Cause of
the Christ, Is This Book Lovingly Dedicated.

PREFACE

THE following work upon the Epistle to the Ephesians represents a collection from the readings and searchings which cover a period of more than twenty years. Many quotations are given from others just as I have received them. Some have been changed materially. Some quotations have been dropped, while their meaning has been put down in my own wording.

One's mind being influenced by what he reads and hears, I may unconsciously have inserted statements herein which are the influence of others, and yet, I having thought them original.

All that is claimed for this work is that the *truth* has been aimed at, regardless of creeds or "church relationships." It has been made plain and simple for the use of the busy man and woman who wish to study the Bible and have not the time to dig into so many different authorities for proofs and evidences.

Helps, from whatever source they have come, have indeed been appreciated.

THE AUTHOR.

INTRODUCTION

EPHESUS, as the metropolis of Asia, was the natural center of the apostolic ministry. In the Apocalypse it stands at the head of the list. Rev. 1:11. It was the key to the western provinces of Asia Minor. "A great door and effectual *energies-in-working* is opened here." 1 Cor. 16:9. This city was the highway from Rome into Asia. Even Renan says, "The epistle to the Ephesians is perhaps the one of which there are most early quotations, as the composition of the Apostle to the Gentiles." It is recognized by Clement, Irenæus and Tertullian. Polycarp quotes the twenty-sixth verse of chapter four. This epistle is of very close kin to that of the Colossians. Both were carried by the same messenger. Eph. 6:21, 22; Col. 4:7, 8. They are twin sisters, yet each one holds its own marked individuality.

It is said that seventy-eight verses out of one hundred and fifty-five have the same phrases. But there is much in this letter which has no parallel in that to the Colossians. The Old Testament is alluded to seven times here, while in Colossians there is but one. Here Paul is the Builder; there he is the Soldier.

This is the most wonderful of all the epistles of Paul. Each word seems to shine out into the darkness of the human sky, and leaves a shining trail.

This epistle was written when Paul was a prisoner. Chap. 3:1, 4:1; 6:20. This was his first Roman

captivity, beginning A. D. 61 and lasting for two years.

Onesimus was associated with Tychicus, the bearer of this letter. In the epistle to Philemon, sent by Onesimus, Paul prays for a lodging, verse 22, against his early arrival which he then confidently expected. Hence this epistle must be placed, as to date, late in the captivity. Not earlier than 63.

To the Thessalonians Paul presents Christ as the Judge; to the Corinthians as the Head of the Church and its Ruler; to the Galatians as the One who is the breaker of all bondages; to the Romans as the Redeemer from sin and death; and in this epistle as the Eternal, Incarnate Word, the Redeemer of the universe, the sole source of life to the world.

Beautiful Word Pictures

CHAPTER I.

Verse 1.—For Paul, see introduction to the Roman letter. Apostle—*apostolos*—one sent. This title was applied to those ministers who were specially chosen and “sent out” into new territories, whose business it was to prepare the way for others to follow. An apostle planted the Word in new fields, and others who followed were said to water the planting. 1 Cor. 3:6. Of the “twelve” apostles none were selected except those who had a knowledge, a personal knowledge, of the life of the Christ from the baptism of John until the ascension. Acts 1:21, 22. Matthias was chosen to take the place of Judas, thus making complete the twelve. James, the brother of John, was killed by Herod in the year 44. Acts 12:1-2. Before any one of the other apostles died, Paul and Barnabas were chosen to the office of apostles, but were not of the twelve. Acts 13:1-3. Apaphroditus was an apostle. Phil 2:25. The word “messenger” here is from the same word translated “apostle” in our text. Titus is also numbered with the apostles. 2 Cor. 8:23. By this it is

readily seen that there were more than twelve apostles at one time.

Saint—*hagios*—holy one, and is applied to all who are truly Christ's. This is the title of all Christians on earth, but not of those in heaven. This title does not attribute any personal merit to man. It implies that God has made them His own. They are holy because they belong to God. The temple was holy, not because of its grandeur and its gold, but because it was the "House of God." The altars were holy because they were erected for the worship of the true God. The sacrifices were holy, not because they were better than all others of the flock, but because they were offered to God. The Sabbath was holy because it was consecrated to the service of God. The better part always gives the name. Man is animal, but his higher and better nature gives him the title of Man instead of mere animal. Gold, though with some dross, is called gold. Cornfields have some weeds, yet we call them cornfields. We have imperfections, yet the grace of God within the spirit is so much better and stronger than the world, the better part gives the name saint, or Christian.

Ephesus was the third capital and starting-point of the Christian religion. At Jerusalem it was born from Judaism. At Antioch it sprang from the Gentiles. Ephesus was to witness the final union of all the elements of Christianity in the work of John the apostle of love. It was the celebrated city of Ionia, in Asia Minor, about forty miles south of Smyrna. It lay one mile from the sea "in the fair Asian meadow, where many water fowl departed amid the windings of the Cayster." Its port was ever thronged with vessels from every part of the civilized world. Its population was immense. It was so wicked that one of its own

philosophers declared that "the whole Ephesian population deserved to be throttled man by man. It had all that was beautiful in art, and that was profound in learning. But that which attributed to its fame more than anything else was the Temple of Diana. The lower platform of this temple was 418 feet by 239 feet. It had 120 columns sixty feet high. This was the seat of the worship of the Asiatic Nature Goddess. Pliny styles this city the "ornament of Asia." The temple of Ephesus was, next to the temple of Artemis, its chief glory. It held 25,000 people, and was constructed chiefly for gladiatorial combats with wild beasts. Paul had occasion to know this theatre 1 Cor. 15:32.

Faithful—*pistos*—steady, with steadfastness. Faith, faithful, faithfully, and faithfulness are from the same root. In Rom. 1:17, is found an expression that will illustrate this. "From faith to faith." This can not mean from one degree of grace to another degree, as so often declared. It says "from faith *to* faith." From the one faith to another faith. "To all that believe." Man is saved when he becomes faithful to receive what God is faithful to give. The gospel is the power of God to salvation from the faithfulness of God who gives to the faithfulness of the man who receives. Note comment on Luke 17:6. The "faith of the mustard seed."

Christ Jesus—*anointed Saviour*. The one anointed of God to save man.

Verse 2.—This is a kind of salutation that is often used by primitive writers.

Grace—*charis*—graciousness, favor.

Peace—*eirene*—unity, concord.

From God the Father and the Lord Jesus Christ.

This was a fatal blow at ancient Unitarianism. It is just as effective at this day.

What a different atmosphere is here found to that in the Galatian letter. There it is a battlefield, here it is a heart meditation. There it is the strife of controversy, here it is the stillness around the temple altar. Earthly tumult here dies away and heaven's door opens towards the splendor of perfect love and devotion to God's power and the sacredness of the human soul. We are transported from the selfish and human side of life to that of the heavenly and the Divine. Here Paul finds a living principle and seeks its ultimate basis. If the gospel is to be the salvation of humankind, it must supply that principle of life and oneness that will bind together and harmonize all that moves in the spiritual realm of truth. This gospel must touch every phase of human life and enter into the sanctuary of the common feelings of each individual if it would be a universal comfort.

Verse 3. — Blessed — *eulogetos* — well spoken of. Blessed as used in the Beatitudes in Matt. 5:3-11, is *makarios*, meaning happy.

God—*theos*—an object of worship.

Father—*pater*—an ancestor.

Lord—*kurios*—a master.

Lord Jesus Christ—see Verse 1.

Hath blessed us—spoken well of us.

Spiritual—*pneumatikos*—given by, or partakers of the nature of the Spirit.

Blessing—*eulogia*—good speech or utterance.

Heavenly places—*ta epourania*—the heavenlies, or from on high. This is a term used to distinguish the glories of salvation from those temporal blessings granted to the physical. See comment on Heb. 12:23.

“Who hath blessed us, in every blessing of the Spirit, in the heavenly places, in Christ.” Not in the earthly paths of passing vanities, but in the Spirit in heavenly places with Christ the soul finds its own rest. Three times in the same verse does Paul use one word. He who created man in purity alone can deliver him since his fall into sin. He would bless men with *all* spiritual blessings in heavenly things. There are many earthly or temporal blessings, as the world sees them, with which the pure in heart are not always blessed. May we never grumble. God knows best. All blessings from on high are always for our good. He gives all of them. It is not so with the things of earth.

Blessings is singular in the original. It means not so much a diversity of blessings, but the totality of such blessing.

Verse 4.—According—*kathos*—like as.

Chosen—*eklego*—to lay out.

Foundation—*katabole*—a laying down, a casting down.

Holy — *hagios* — separate, set apart. Same with “saint” in Verse 1.

Without Blame—*amōmos*—blameless, not guilty.

Love—*agapē*—devoted to. The word used by Jesus in His question to Peter. John 21:15-17. This love is the delighted perception of the excellence of things, or rather of person or persons. The word which Peter used each time in answer to the question of Christ in John 21, is *phileo*—to be a friend. See comment on John.

In Him. This provision is as eternal as the Christ. The universe of spiritual being, whether of heaven or of earth was conceived and fashioned in Christ. “The creation itself is lifting its head and is looking out for

the revelation of the sons of God." Rom. 8:19. (See comment on Romans) when they shall be presented faultless before the presence of His glory with exceeding joy. Jude 24. But "in Christ" has its exclusive as well as its inclusive character. To be in Him must be to voluntarily live to the praise of His glory and His grace. We are the objects of His grace, He is the object of our praise. The ages are to be enlightened through the knowledge of the Christ. What He sees for all men, all men must see through Him. The true human spirit will accept nothing for a basis of life that is less real and positive than itself. A living God must be the moving center of all things to the enlightened spirit.

If any number of foolish men should think it fit to put out their own eyes, to prevent them from feeling the effect of light, as Democritus, the ancient philosopher, is said to have done, it will form no argument against other men seeing the Christ and appreciating His presence. The chiefest enjoyments of this world are not sufficient to satisfy the human soul. The most exquisite and particular pleasure only satisfies during the excitement of the moment. The spirit possesses an unbounded desire for happiness which no present enjoyment may gratify. Whether among the multitudes or in the haunts of solitude man is unsatisfied with the present. Men may only feast upon the hope that some time this longing will be satisfied. The desire of immortality is common and natural to all men. Why should men be anxious about their reputation, and to perpetuate their fame, after they have descended into the grave, if there is no sentiment of immortality? Annihilation can not be an object of desire to any being with sense. Such can only desire something which is

real. When wicked men, conscious of their awful guilt before God, express a desire for annihilation, it is not that this is what they really desire, but they would rather have that which they consider the lesser of two great evils, punishment for their sins in an eternal world or a cessation of their wretched existence. But "in Christ" men see life and immortality illustrated, 2 Tim. 1:10, and are heroic against evils under the influence of unseen and everlasting things. They have faced "cruel mockings, scourgings, bonds and imprisonments;" they have ascended to a throne with Christ from the cruel rack. From the serpent's head they have leaped into glory. They have sung the songs of triumph in the raging flames. They have traversed land and sea to turn benighted men into the path that leads to eternal life. No sacrifice is too great. They "desire a better country," and they know that death will introduce them to "an exceeding great and an eternal weight of glory." It is impossible for men to cease wishing for something better than they have as yet possessed. God is no deceiver that He would encourage hopes and desires that can not be satisfied, hence we know He will fulfill His own laws towards every species of sensitive existence. Virtue must have its happiness in an infinite duration. The soul "in Christ" standing upon the eminence of Truth and Love contemplates a boundless prospect, the which he may never hope to gain while chained to this moving and disappointing sphere. It seems that the true man was not born to *enjoy* life here, but to deliver it down to others, then in that eternal realm he may receive the improvements that make for that immense perfection of all spiritual excellence. It must be pleasing to God Himself to see His creation ever growing more beautiful and eternally

drawing nearer to him by greater degrees of resemblance. The very fact of the now disordered state of the moral and social world in contrast with the beautiful harmonious system of the material universe, forms a very strong presumption of the existence of another state wherein these moral evils will be righted.

Verse 5.—Predestinated—*proorizō*—to mark off beforehand.

Adoption of children—*huiothesia*—to place as sons.

Good pleasure—*eudokia*—good thought.

His will—*thelēma*—His wish.

Before God laid the foundation of the earth, and before man was created, God laid out the path He intended man to follow when he should be created. Before man was created it was intended that he should be holy and walk in love when he should come into possession of the earth. The reader should note very carefully the distinction between the two predestinations as found in verses 4 and 5. Before man was formed God had “marked out” a plain path of purity for him to travel. This was the first foreordination. After man’s transgression, God’s eye followed him through all the mazes of his apostasy. His love desired man’s restoration. Long before the Saviour was presented to deliver man from sin, God had “marked out” a way in which man could, through Christ, be restored to a blessed communion with Himself. Christ’s coming revealed the original ground of man’s being as that existing in God. To carry man out of sin with its awful consequences He must of necessity carry him back to God’s ideal of a true man, as was God’s “thought” before man was created. Man had lost sight of his God and of his brethren. To find them he must return to the Father’s house.

It is not "non-election," but man's continuing in sin, that leads to eternal ruin. We have fallen into time, but we are for eternity. Our only true home is with God amid the firstborn eternal glories. In every election in God's thought He elects us unto the means as well as unto the end. As in Acts 27:31, none could come to land except they abode in the ship, so none may now enter heaven except they abide in the truth. If a man is elected to be saved from shipwreck, it is because he is elected to tighten the ropes, hoist the sails, or to stand by the rudder. The potter will make the best out of the clay that may be made, but if it should mar in his hand when he would fashion a beautiful vessel he will then make of it a coarser vessel as it is fit.

The Jew had no reason to complain that Christ had accepted the Gentiles without obedience to the Jewish laws, because the promise of salvation was before the law. In the "new creation" God must according to His purpose bestow upon all of His creatures the blessings of His power and love, as He did upon all in the "first creation."

Verse 6.—Praise—*epainos*—commendation. Same with "commend" in Luke 16:8.

Glory—*doxa*—knowledge, character, reputation, credit, honor.

Grace—same with Verse 2.

Accepted—*charitoo*—to make gracious, acceptable.

Beloved—*agapaō*—to love dearly.

When God Jehovah said, "Let us make man," He was speaking to our Lord and His Christ. It was through this Christ that this world was formed. John 1:3. Through Him man was created and became, or was placed as, a son. This does not indicate that "God

beforehand planned man's fall and restoration through Christ." Man was to be placed as a son, because he was created in God's image. "Accepted" would have been more properly translated "acceptable." It was because God created man unto the position of sonship, that He through the same Christ brings man again from his alien state to that of a son. It is because that through Christ man was created, that man is now made acceptable unto God through Christ in the restoration.

A and B are fast friends. C is a special friend of B's. B introduces C to A as "my dear friend." Because of A's love for B he accepts B's friend as his own. Christ, the beloved, or "Son of God's love," is a very dear friend of God's and also a dear friend of man's. He introduces us to the Father, and the Father accepts us through His love for the Son who claims us as His friends. In Col. 1:13, He is again called "the Son of God's love." It is translated "dear Son." The end for which God created man must be higher than man himself; that end is Christ. Rom. 10:4. This word rendered "accepted" is found but once more in the New Testament. Mary was highly "favored." Luke 1:28. One must not think to be accepted for Christ, or through Christ, while out of Christ. Rom. 8:1. To have the feet planted upon "the foundation of God which standeth sure," is "to depart from iniquity." 2 Tim. 2:19.

Plutarch says, when Themistocles in the hour of his exile wished to be reconciled to Admetus, king of the Molossians whom he had offended, he took the king's son in his arms and bowed before the gods. The plea was successful. But it was the only one which was. So must we come if we would approach the Majesty on

High. Let us take hold of the King's Son. We will "be accepted through Him."

Verse 7.—Redemption—*apolutrōsis*—a loosing away.

Forgiveness—*aphesis*—a sending away, a letting go.

Sins—*paraptōma*—fall, offense, trespass. In chapter 2:1, it is *hamartia*—error, missing the mark.

Riches—*ploutos*—wealth, treasures.

Grace—Same with Verse 2.

It is through the price of redemption paid, the blood of Christ, that sinful men are released from the bondage of Satan, and have their sins forgiven or "sent away" from them through faith in the heavenly sacrifice. "We have found redemption in the pardon of our sins."—*Twentieth Century New Testament*. Redemption is a term which comprehends our complete emancipation from sin with all of its consequences. Forgiveness of sins refers to actual transgressions. Through the forgiveness of sins we shall eventually overcome death and regain eternal life. Forgiveness in full comes now. Redemption in its fullness not until the resurrection. Rom. 8:23.

His death to sin is death to sin for all who are one with Him. Forgiveness is much more than pardon. Pardon is not a New Testament word. It never occurs there. It is found only in the Old Testament. Pardon is only the remitting the punishments due to the results of sins committed. Forgiveness goes deeper. It is an act of the heart, not of the law, and which cancels both the penalty and the consciousness of the sin itself.

Verse 8.—Abounded—*preisseuō*—to be over and above.

Wisdom—*sophia*—skill.

Prudence—*phrouesis*—thoughtfulness, good sense.

Christ is so rich in grace that He causes all faith-

ful souls to abound through His skillfulness against Satan. His thoughtfulness for their welfare, and His good sense in the government of His church, place them above the petty things of earthly trifles that so annoy those unacquainted with Christ's love and tenderness. Few people seem to think that good sense has anything to do with the forgiveness of sins or a Christian life.

The uses of all other graces are based upon this one. The lack of good sense destroys all others. The most beautiful flower that adorns the soul tree is the grace of good sense. This is the first grace that God associates with the forgiveness of sins and the redemption of the human soul. Grace is not intended merely for the cleansing of the soul, but is first manifested in the enlightening of the mind. It is true that knowledge without love amounts to nothing, but it is just as true regarding love without knowledge. Grace and "riches of grace" reveal God's love to sinful men.

Verse 9.—Mystery—*mustērion*—that which is known only to the initiated.

Will—Same with Verse 1.

Good pleasure—Same with Verse 5.

Purposed—*protithēmi*—propose.

The soul that has been initiated into the kingdom of God can alone comprehend the goodness of Christ towards all of His brethren. This very secret He proposed from the first to have hidden within Himself. Those who enter here are made partakers of the same mind with Christ. Phil. 2:5.

Verse 10.—Dispensation—*oikonomia*—the arrangement of a house, or the management of a family.

Fullness of times—*kairos*—a fixed time or season.

Gather together—*anakephalaioomai*—to make up under one head.

Heaven—*ouranos*—sky, that above the earth.

Earth—*ge*—the land.

The flood could not wash away sin, nor could it make the heart of man subject to God's will. Fire and brimstone could not consume it. The law could do no more than restrain it for a time; but Christ came to gather the souls of men into His own heart. Here they are made partakers of His own nature and good thought. He gave men to realize that by their being brought under the citizenship of heaven, Phil. 3:20, they were also under the same law that was in force in heaven. The heart or fountain head is cleansed and redeemed and through grace He has no trouble in managing His family that is one in heaven and earth. Chap. 3:15. The love of God now constrains—*sunecho*—holds together, 2 Cor. 5:14. Through love he manages His family and keeps them together "in Him." The opening of the gospel gathers us into one faith. It unites us to Christ and makes us one with Him. It unites us with God because we are one with the Son. By being gathered to Christ we are gathered to the whole body of Christ under the one Head. Whatever finds exercise in Him must of necessity find exercise with all that are one "with Him." There is but one gospel. That gospel is for all. As all rills make for the sea, so all truths make for Christ and unity. The spokes of a hub near each other as they near the hub. So is it with men, as they draw near to Christ, the center, do they draw near to each other. The further they go out from the center the more do they run out one from the other. In one body there can be no mutual jealousies. No

member ever avenges itself against another member of the same body. This word here translated "gather together," is found once again. Rom. 13:9. It is there rendered "briefly comprehended." Its significance is plain. All commandments are summed up, reduced to a head, gathered together in these two great commands: "Love God; Love man." To sum all things up in Christ is the destiny of the universe. Perfection will come.

Verse 11.—In whom also—in the Christ.

Obtained inheritance—*klēroō*—to choose by lot.

Predestinated—same with Verse 5.

Counsel—*boulē*—purpose, will. Same with Acts 13:36.

Will—same with Verse 1.

According to this, the inheritance the Christian is predestinated to receive, is to be obtained by his own choice, and not by a foreordained law of compulsion. The plan that was predestinated or "laid out," was that man should use the free will given him, and should choose the inheritance of righteousness. Could anything be wiser?

Whatever God does He does with counsel. Man was created, Gen. 1:26, and all things made by His counsel with the Son. John 1:3. The counsel of peace is between them, Zech. 6:13, as is also the counsel of war. Matt. 26:53. Rash and self-willed men should take note of this example when they would do things unadvisedly. A king decrees beforehand, or foreordains the law or rule by which his subjects shall live and be governed, but all subjects do not obey those laws. So it is with the laws of God with relation to the government of men.

Should the reader ask, "Is the will of man free to

receive or reject the Christ, so that it can as easily do the first as the latter?" Unhesitatingly, we answer, no. Sin has produced such a bias to that which is evil that without that influence given by the Spirit and His Truth, man would in every case reject Him. If you will note the difference between "free agency" and "free will," you will readily see truth here. A free agent really means one who is able to act either the one way or the other according to the dictates of the "will." That is, if a man "wills" to do the right he has the power to do it, or can acquire the needed help to do it. It is for him. "Free will" means the ability of the will itself to *will* good or bad. No soul in sin possesses a will that turns as readily to right as to wrong. The will that could choose life and holiness without the Divine influence would not need that influence. The first law of motion is that when an object gets a start in any direction it can not stop, or deviate from that direct course without the aid of some impressed force. When man starts downward in sin, he can not turn about nor change his course without some impressed force to assist him. That impressed force is the gospel, Rom. 1:13-17, through the Spirit's power, John 16:8-11. A man can act according to his will, but the will must be changed before he can act for the right as God would will it. A man with a will according to the Christ, 1 Cor. 2:16; Phil. 2:5, is a type after God's own heart. If he is not conformed to this, he is turning away from the destiny God intended him for.

Verse 12.—Praise, and glory—same with Verse 6.

First trusted—*proelpizō*—to hope first, or before others. The first to rest their hope in Christ. These commended His glory. They testified to others that

it was only through Christ that any great and lasting scheme was to be perfected. See Verse 11. Also Isa. 9:6. All who honor the Christ are but honoring God's own perfect plan, and commending the wisdom of God's Counsellor. In the Songs of Solomon the Church so sings of the glory and beauty of Christ that she awakens others. Through the Jews the nations were to hear. Acts 13:46, 47. Would a man who was drowning and tossed upon the fury of the waves refuse a life-line thrown to him, and grumble that he knew not whether the man at the other end of the line wished really to save him or not? Never. Then why play the fool with the promises of God because of the evil doctrine of foreordination as taught by men?

Verse 13.—Ye also—Gentiles, all nations.

The word "trusted" is supplied here from Verse 12.

Heard—*akouō*—to give ear, to hearken. Note this in connection with the thought of impressed force in Verse 11.

Word—*logos*—reason, vehicle of reason, interpreter of thought.

Word of truth—*aletheia*—the whole truth, that which is opposed to a lie or the mere appearance.

Gospel—*euaggelion*—good news, good tidings. But the word "gospel" means "good spell." See Luke 4:18.

Salvation—*sōtēria*—safety, soundness. Salvation as used here means not only the deliverance from evil but a preserving from that evil when once delivered. See Luke 2:30.

Believed—*pisteuō*—to adhere to, to rely on. In Luke 1:1, it is from *plērophoreō*—to bear, to carry fully. That which we carry with full assurance. "Believers"

in 1 Tim. 4:12, is the same with "faithful" in Verse 1 of this chapter.

Sealed—*sphragizō*—to impress, to shut up, to mark.

Spirit of promise—*epaggelia*—assurance. As a term used at law it meant "information."

After the sinner becomes thoroughly satisfied that he within himself is an entire failure, and turns to Christ for something substantial upon which he may rely, the Father sets upon him the impress or seal of the promised Spirit, or the Spirit of assurance and information. See John 14:26; 16:13. The ground can not be quickened with fruits until it first receive the seed and the dews from heaven. The soul must be quickened by taking in the seed, the gospel, and watered by the information or assurance given by the Spirit, the Word heals, Ps. 107:20. The medicine must be taken before it can heal. This seed is immortal, 1 Peter 1:23. When the Word of God is heard and obeyed it brings the quickening Spirit, Acts 5:32. For this reason the ministry of the gospel is called the ministration of the Spirit. A seal sometimes makes secret the thing sealed. Believers are unknown to the world, 1 John 3:1.

The seal of the Sovereign is the highest guarantee that can be given for the validity of any right or title. The breaking of this seal brings down the strong penalty of the law upon the offender. Therefore grieve not the Spirit's seal. Chap. 4:30. Note again the first words of this verse, "In whom." It is in Christ we are sealed. So far as the sealing relates to Christ may it be ours.

"Be working not for the food which perishes, but for the food which remains unto life age abiding, which the Son of Man to you will give; for the same

the Father sealed (even) God.”—*Rotherham*. Our sealing is in Him, hence it must be the same sealing. We are joint heirs. When the Spirit came upon the Christ it sealed Him as God’s own in the special work of redemption. To us this sealing distinguishes the soul as God’s own, and will thus remain until the seal be broken, or the Spirit be grieved and rejected in the leading capacity for which it was given. Jesus said this Spirit was with the disciples, but should be in them. John 14:17. It was to give power for the right. Acts 1:8. If even an angel should tell us that God loves us, and that Christ died for us, it could not give the assurance and satisfaction as does the internal witness and seal of the Spirit to the human spirit. This is what Peter means when he says we have a more sure word of prophecy—*prophētikos*—prophetic, or proceeding from the prophets. Or we have more firm, the prophetic word than the voice of God Himself upon the Holy Mount. 2 Pet. 1:19. We have the Spirit within as a personal blessing.

Verse 14.—Earnest—*arrhabōn*—surety, pledge, fastening penny.

Inheritance—same with Verse 11.

Redemption—same with Verse 7.

Purchased possession—*peripoiēsis*—an acquiring, gaining possession, keeping safe.

Praise of His glory—same with Verse 6.

An earnest is more than a seal. It is an installment. It is a sample dish of the coming feast. It is that part of the price which is paid when the desired possession is bargained for, to prove that the purchaser is in good faith and intends to pay the remainder at the promised time. The purchased posses-

sion is Christ's people as they are finally and completely redeemed. The Holy Spirit is the fastening penny or pledge of good faith to all the pure in heart. The inheritance will be a fuller possession of His glory. The pledge was the least amount that would be accepted. No one can be an heir to heaven until he has received the Holy Spirit's seal. Nothing less than this will distinguish him as one of God's chosen ones. This would be a good study for those who declare the seal of the Spirit is given subsequent to becoming an heir of heaven. Those without the seal of the Spirit given through obedience have no evidence whatever that Christ has ever promised them an entrance into the heavenly inheritance. For the obedient the inheritance has been purchased. It has been given, but it has not been reached. A long path of conflict lies between the payment of the price and the residential possession.

God's purchased possession, or His people secure in heaven, will be a "peculiar treasure unto Him." Ex. 19:5. They will be a peculiar people, or people of possession. Deut. 7:6. Same with Mal. 3:17. "A peculiar treasure," instead of "jewels." A "people for God's own possession." 1 Peter 2:9. See comment on Peter.

The shadow of the enemy, Death, has been lifted off of our spirits through Christ here, but it still remains upon our physical body as "the last enemy" to be destroyed. 1 Cor. 15:26. He is a usurper in God's heritage.

But He "will ransom them from the power of the grave." Hosea 13:14. Then they will be truly His own peculiar possession. Then shall the ransomed of the Lord return and be at oneness with Him for whom

they were created. Isa. 35:10. It was after the bars of the tomb were broken asunder and on the immortal side of the grave He breathed upon those He loved. John 20:22, 23. This very Spirit raised Him from the dead, and will unite all faithful ones in the work of saving lost humanity, and unite the redeemed in the praise of His glory in the wonders of the eternal ages. They were with Him after His passion, Acts 1:3, and He will be with them through their passion, and lead them into the courts of the everlasting house of God. Ps. 23:4-6.

Verse 15.—Your faith—*pistis*—faithfulness, steadfastness. Same root as “faithful” in Verse 1.

Lose—same with Verse 4.

Saints—same with Verse 1.

Verse 16.—Cease—*pauomai*—to omit, to pause.

Give thanks—*eucharisteō*—to thank, to be thankful.

Making mention—*mneia*—to name, to make constant mention of.

Prayers—*proseuche*—a pouring out. See Lu. 6:12.

Verse 17.—God, Lord Jesus Christ. See Luke 6:12.

Father of glory—*pater*—ancestor, one from whom it is given. Glory—same with Verse 6.

Spirit of wisdom—same with “wisdom” in Verse 8.

Revelation—*apokalupsis*—an uncovering, a manifesting. Same with “manifestation” in Rom. 8:19.

Knowledge—*epignōsis*—full knowledge. See this in connection with 1 Cor. 13:9-12.

Paul proved the doctrine he ever taught respecting the members of the body sympathizing or rejoicing with each other in their afflictions or their triumphs. 1 Cor. 12:26. When he knew of the faithfulness of the Ephesians towards each other, he thanked God for it because he well knew the source of real love. Every-

thing which makes men honorable and creditable comes from God. He is the Father of all that makes for an honorable reputation. Paul's prayer for them was that they might have skill in uncovering those mysteries long hidden, the lack of which knowledge had shut out God's glory. To know them meant a full knowledge of the Christ.

Some men are ever ready to impeach the worth of another because they see a single serious fault. Paul did not stand in such relation to men. He would rebuke sin, and do it fearlessly, but he rejoiced always in every manifestation of the nobler life. The very fact that he ever extolled the good and the beautiful gave him his power with men in rebuking sin. Religion without love is a dogma with a worm at its heart. In praying, men must see God in what they desire. Light must meet light before we can see. The light of the eye must meet the light of the sun or candle. The light of wisdom in the spirit must meet the light of revelation or there is no manifestation of the spiritual.

Verse 18.—Eyes of understanding—*dianoia*—intellect, whole mind, understanding.

Enlightened—*phōtizō*—to give light. Same with Heb. 6:4.

Hope—*elpis*—thought on the future with expectation.

Riches—same with Verse 7.

Glory—same with Verse 6.

Inheritance—same with Verse 4.

Saint—same with Verse 1.

The whole mind and intellect should be constantly increasing under the light-giving influence of the Spirit until men are able to discern the hope to which

Christ has called them through faithfulness to God and manhood. Men should know the great riches which Christ feels that He has inherited in His true followers. If Christians felt more this way, as does the Christ, they would realize more love and carefulness among themselves than is usually manifest.

In Verse 14 we learn that all the wealth of the human soul lies in God and His love. He is our inheritance. In this verse we see that God's divine gems are stored in men's souls. These are to bring increase to God who furnishes the capital. We should not underrate men, for God thinks great things of them. His inheritance is in men. His eye scans the celestial worlds, penetrates the intervening space, and beholds our earth; yet He finds nothing in all this upon which He may fix His eye of love. Man is a kin to the Eternal Spirit, and when he delights in God's laws he is a pleasure to God. The glittering golden gems of a thousand isles never catch His eye. All the starry splendor of the celestial universe never gains one moment of His loving attentions. His eye penetrates the fiery rolling balls of the universe and sees the spirit of man made in His own image. Above the volcano's roaring belch, and the beating of the mighty waves upon the shores of Time's decaying strand, His ear patiently listens to the pleadings of the man whose contrite heart makes him tremble at God's word. Isa. 66:1, 2. If God has an inheritance in man He has a right to claim it.

Verse 19.—Exceeding—*hyperballō*—to surpass, to cast beyond, to throw beyond a mark, to excel, to exceed all bounds, supreme.

Greatness—*magestos*—largeness, magnitude, height.

Power—*dunamis*—ability. See Luke 1:17.

Believe—same with Verse 13.

According—same with Verse 5.

Working—*energeia*—energy, inworking. Same with “effectual working” in Chap. 3:7.

Mighty power—the might or strength of His *kratos*—power, authority, rule, sovereignty, mastery.

Christians, forget not the fact that God’s greatness is cast not only beyond all that men were prepared for, or could expect, or that He had even promised, but it is cast beyond all difficult problems of life, and surpasses all earthly influences that might be brought to bear against the pure soul. The ability that God grants unto man to overcome the enemy in the severest trials only proves God’s own Almighty power in creation and preservation. If man may, in an almost miraculous way, defeat the combined forces of sin and sinners, what do we suppose that the power of the Almighty Himself may do with them in the end.

Some are prone to depreciate the value of the human life because it is weak apart from God, or because God Himself may have referred to it as a vapor or cloud. Jas. 4:14; Job 30:15. The beauty of this seems to be seldom understood. The quantity of vapor suspended in clear air depends on the temperature of the air itself. As the temperature of the air rises, its power of sustaining vapor increases more rapidly than its temperature. An infilling of spiritual warmth causes the spiritual temperature to rise. This gives the spirit the power to bear upward the damps of earth. Coming in contact with the sweeter and cooling effects of God’s Spirit in acts of obedience, the ascending forces of the life become rarefied, expand, then come back to earth in showers of blessings which fill a larger space than the soul which orig-

inally contained them. Our powers of bearing increase more rapidly than our goodness. Heat radiated from the earth's surface causes the lower strata of air to be, ordinarily, warmer than the higher. These warmer currents rise through and above the colder currents above them. The lower air, if in contact with water, takes up its vapor in proportion to its temperature. In contact with cooler air it loses its power of sustaining its own moisture, and then it begins to part with its water.

A spirit warmed by the influence of brotherly love may yet think too much of itself. But as it ascends into the presence of God, in proportion to the heights attained will such a soul give back to the world the blessings received from the Father of benefits. Two masses or layers of air which are at different temperatures, often become intermixed. In such a case the mean temperature produced is unable to sustain the vapor proper for the two extremes, and moisture is then thrown off to the earth. This but illustrates in another way how Christians ever need one the other. Our different temperatures may be very useful if allowed the contact with one another that God has designed. Souls with different abilities are, singly, often unable to bless the earth, but when their volumes are united such souls feed the earth with moistening drops of love and grace. Clouds filled with water float in the atmosphere, not only by the extreme levity of the minute globules within themselves, but they are supported especially by the ascending currents of air developed in both still air and in the storm. Christians are sustained above the world not only by the power of grace within themselves, but also by the influence of other ascending spirits. Thus Paul under-

stood it. "We live if you live." "We live if you stand fast." 1 Thess. 3:8. "And none of us liveth to himself." Rom. 14:7. We have a life direct from God within ourselves, and we have a life, or an accessory life from our brethren. Clouds are often dissolving on one side while they are forming on another side. It may be dissolving by evaporation at the base as fast as new water is being added above. Or an ascending warm current of air may be constantly depositing moisture at the base of the cloud, while it is evaporating under the solar rays above. But as soon as condensation exceeds evaporation, the atmosphere discharges a vast load of moisture. We may feel that our outside man, or the man on the earthward side is dissolving, 2 Cor. 4:16, but new matter is being added on the heavenward side under the radiance of the Sun of Righteousness. As God calls on men to give out their lives on the heavenward side, the warm currents of brotherly love are constantly depositing on the earthward side that assistance which supplies or makes up for all sacrifice in the service of God. When the soul is supplied from above it gives out to the earth. When it is supplied from man's side of life it is given out in praises to God for such sweet fellowship. To be as a cloud then is not to be weak after all. The cloud may then throw its lightning flash athwart the darkened sky, or shoot its bolt of fire into the earth among men.

Verse 20.—Wrought—same with "work" in Verse 11.

Raised—*egetrō*—to raise or rouse up. See Luke 1:69.

Right hand—*dexios*—right side.

Heavenly places—*epouranios*—in heaven. Compare with Verse 3.

It was the power mentioned in Verse 19 that raised Jesus from the dead. His resurrection was only the firstfruits of the saved who have passed from this sphere. The same power that raised the firstfruits will also bring forth all of His brethren in their order and place them at God's right hand in heaven. The expression "right hand" is a borrowed phrase. In the Sanhedrin—house of judgment—there were ever two scribes who were before the judges, one upon the right, the other upon the left side of the judge. It was the business of the scribe upon the right to write the approval or acquittal. The scribe upon the left wrote the sentence of condemnation. Jesus came not to condemn, John 3:17, hence His place is always at the right hand, where He may write pardons for men who are captives to the Devil. Just such power is manifest in all true believers as was wrought in the raising Christ from the grave. There must be the same Divine power in the members that there is in the Head, or there can be no unity. There can be no natural body at all unless the members are the same nature with the head. Any other kind of body is unnatural; it is a monstrosity. The power that moves in the tree moves in the branches also.

Compare Rev. 19:10. "The testimony of Jesus is the spirit of prophecy." Or, "To testify to Jesus demands the inspiration of a prophet." It takes the power of the same God, and the same power of God, to create a clean heart and enable it to rightly appear above its sin before its Creator, as that which created this world or enabled the prophets to foretell future events. The creation of man is amazing, but how

much more so is the purpose for which he was created. The lower leads up to the higher. His creation then is not so high as that for which he was created. Jesus said, "I am the resurrection—*anastasis*—the after life" John 11:25. He is not only the present "life," but He is the "after life" as well. He is the life after the grave has been conquered. Even Christians look upon Christ's "after life" as a miracle, or a violation of nature. Oh, when will men ever see the glory that Paul is here trying to show them? It would have been contrary to nature for Him not to have risen, because it was not possible that death should hold Him. Acts 2:24. The balance of nature was broken by death. The "after life" was but the natural order to restore the natural relation of things. In Him is "life" and "after life." In Him men live and move and have their being. Acts 17:28. Hence the awful darkness when He expired upon the cross. This is but a hint of what would have been if death had actually held Him. Had death conquered Him the law of the universe would have been broken. Life would have been no more. As it was the "Spirit of life in Him" preserved the universe from destruction as it preserved His body from decay. All that finds exercise in Him must find exercise in all who are one with Him. Hence the sigh of the "holy ones" after His resurrection—*egesis*—a rising, a coming out of the grave. In Phil. 3:11, it is *exanastasis*—a standing up out of. In every other place the word resurrection is from *anastasis*—meaning the "after life." Their coming forth from the grave is as sure as His. They that are Christ's must rise because of their relation to Him. The Church needs not such a great and secure foundation, deep and tried, unless the

building thereon is proportionately great and glorious. Jesus is the "quickenings Spirit." 1 Cor. 15:45. If the Spirit of Him that raised Jesus from the dead be in you, He shall quicken your mortal bodies by that Spirit *in you*. Rom. 8:11. He that believeth on the Son hath everlasting life. John 3:36. He that hath the Son hath life. Eternal life is in the Son. 1 John 5:11, 12. The resurrection takes its root in the nature of God, in His relation to all who are one with Him. "I am the resurrection and the life." John 11:25. He raises all who believe in Him. John 6:39-40. "I hope to lay hold of that for which I was laid hold of by Christ Jesus." Phil. 3:13, *Twentieth Century New Testament*. "If I grow like Him in His death I may possibly attain to the resurrection from (out of) the dead." Phil. 3:11. If one with Christ in His sufferings here Paul feels that he will be one with Him in the "after life" of glory. See 2 Tim. 2:11, 12. The word "sown," in 1 Cor. 15:42-44, signifies a springing forth. It is not "bury." "It is not that body that shall be." We need not look for an identity of all the particles of the old and new bodies. A hidden germ constitutes that identity of the body amidst all outward changes. "Every such germ—seed—shall have its own body," 1 Cor. 15:38. The germ of life from the Christ is different from that corruptible germ of the flesh. Hence the resurrection body of Christ's people will spring from the quickening principle of immortality from Christ. "He is the quickening Spirit."

There is much ado about whether or not Christ had the same body after coming forth from the grave that He had before His death. The fact that Christ's "after life" proved His victory over death and Satan,

Rom. 1:4, proves also that it was the same body that Joseph laid in the tomb. If not, then the Devil gained a victory over His flesh which was God-given. Now, the supreme moral quality of Jesus was holiness. There is a contradiction between that moral quality and permanent death. Holiness is more than sinlessness. It is sinlessness plus wholeness. Physical corruption has ever been allied with moral corruption. We can not conceive how a being both sinless and absolutely pure can be allied with corruption of any kind. It was "not possible that death should hold Him." "Thou wilt not give thine Holy One to see corruption." It is absolutely impossible for absolute purity to become putrid. Did Satan win a victory over the pure flesh of Jesus? No. "A spirit has not flesh and bones as you see me have." Luke 24:39-42. "Have you anything to eat?" The disciples handed Him a piece of broiled fish. This He took and ate before their eyes. "Both the stomach and the meats are to be destroyed." "But the body is for the Lord and He will raise it up." 1 Cor. 6:13, 14. The stomach is for temporary use only. The body, the man, is for the Lord and the future. Christ ate meat. His stomach was not that which He should have in His glory. "Look for Him. He will change this body of our humiliation like the body He has in His glory." Phil. 3:20. "When He sits on the throne of His glory." Matt. 19:28. Moses and Elias appeared in the glorified state. Luke 9:31. Here the disciples behold Jesus in His glory. Verse 32. This was the natural appearance of Jesus as Paul saw Him years afterward. Acts 26:13-18. "Was not the Christ bound to undergo all of this before entering upon His glory?" Luke 24:25. Men are still seeking this

glory. Rom. 2:7. Christ in you the hope of glory." Col. 1:27. Christ in us is the hope of His glory. This hope leads us within the veil to the same glory. "When the Christ who is our life appears then you also will appear with Him in glory." Col. 3:4. His body was changed after His coming from the grave and before He reached the heavenly throne, as will be the case with those who are on earth when He comes. 1 Cor. 15:51. Those who appeal to the manifestations of Christ after His rising from the grave, as proof of an absolutely spiritual body, must not forget that He walked upon the waters before His death. Mark 6:48. And He ate meat after His rising. Paul taught that the resurrection of Jesus was virtually the resurrection of all of His people, therefore some concluded that the resurrection was past already, as the Christ had risen. 2 Tim. 2:18. Character is the only foundation for confidence. This is why Paul declares, "If Christ be not risen our hope is in vain." Earth never had such a character as Christ's to inspire confidence. If He has failed us there is then no character that we may trust. If He is not risen there is no Christian immortality, and at this moment there is no Christian life.

The equivalent of the "after life" of the just is the element of the Christ life plus the germ of human existence. Elements reproduce themselves according to the nature of the germ planted within them. If men are born of "incorruptible seed," immortality will be the fruit. All are appointed to death and the judgment, Heb. 9:27, but all are not appointed to the same resurrection. Christ has power over all flesh. John 17:2. The just shall rise by virtue of their union with Christ their Head. The unjust must rise

by virtue of Christ's dominion over them as Judge. Hence Mark 14: 61, 62. The high-priest judges Christ who says the tables are to be turned when "they shall see the Son of Man sitting in power to judge." Those who have "done good unto the resurrection—after state—of life. Those who have corrupt things practiced unto the resurrection—after state—of judgment. John 5: 29.—*Roth*. "Those who have acted rightly rising to life. Those who have lived wrongly rising for condemnation."—*Twentieth Century New Testament*. Those who have the power of life here in Christ, will, in the resurrection, "come out of life into life." Those who are here "dead in sins," will "come out of death into death." 2 Cor. 2: 16. This second death has power only over those who come out of death. Rev. 20: 4. As the resurrection springs from the conduct of God in the Christ, not only the reason of things, but the whole analogy of nature, should teach us not to expect to have a like clear information concerning the conduct of God as concerning our own duty.

The word "perish"—*abad*—in Isa. 57: 1, 2, signifies the straying of cattle, or their passing from one pasture to another. Jesus passed through this earthly life, passed by men, on before them into an immortal pasture. We can now know clearly what Jesus means in John 10: 9. "Shall go in and out and find pasture." Into Christ through His grace, out into immortality through His resurrection. Away from the pasture of grace into the pasture of glory.

Verse 21—Above—*hyperano*—over, uppermost, having the upper hand of. Same with Chap. 4: 10.

Principality—*archē*—Beginning, dominion, empire,

government. Earthly empires to which men look as the first to be considered.

Power—*exousia*—privilege, authority.

And might—*dunamis*—strength, ability, force, authority.

Dominion—*kuriotes*—lordship.

Name that is named—*onoma*—name by which one is known. *Onomazō*—to make famous.

This world—*aiōn*—age, dispensation, indefinite time.

To come—*mello*—to be about to be. Same with Rom. 5:14; 1 Tim. 4:8.

Christ's power extends beyond the power of magistrates of an earthly empire. He has an abundance of means and resources left after all earthly kings have become bankrupt. His wisdom is superior to the wisest sages and the greatest philosophers. The capacity of His strength makes Him Lord of lords. He is superior to all that shall be in the age to come. Eternal majesty belongs to Him. Sovereign of worlds. Ruling the armies of heaven. The sceptre is His. Heb. 1:8.

Verse 22—Put all. "Things" is supplied in both places by the translators. It is not all things that are put under Christ, but all "people." Over "all people" pertaining to the church.

Head—*kephalē*—chief point, sum, conclusion, the source of.

Church—*ecclesia*—that which is called out and then gathered in.

What is the Church? This question can only be comprehended by carefully observing that which constitutes the Church, as well as the name by which the Church is to be distinguished. The word rendered "church" is applied to the whole body of the redeemed.

Chap. 5:25-27. To a small association of Christians worshipping in a private house. Col. 4:15. To a civil assembly lawfully convened. Acts 19:39. This term signifies an assembly separated from others and then gathered together, more especially one convened by invitation or legal appointment. The Church of Christ is that body of Christians that is called together by divine appointment according to God's written word. The Church is catholic; that is, it is characterized by its universality, encompassing all those throughout the world who hold the true faith. This great society has been called the Church because it has in this dispensation of grace been set apart for a sacred and divine purpose. The very idea of a kingdom implies a king. But one king is needed to govern one domain. This would prove the Church to be but one. Subjects to be governed implies visibility. Governed by one Head implies unity, which is the essential attribute of the visible kingdom. He who has all power in heaven and earth is the king. Those who are obedient to His laws He sends forth to execute His judgments. Ps. 149:7-9. "Teach all nations" is the only weapon that has ever been given to his "ministers who do His pleasure." "Baptize them" is the badge of citizenship borne by all the initiated. "To observe all things" He taught is the only statute law to present to the world for its deliverance. "I am with you" declares the "Royal Presence" in every conflict and labor of love. "Unto the end" is the length of time that Christ will lead the faithful on to victory. Matt. 28:18-20. The Church is always addressed as a single person, the Bride of Christ, which can imply but one. God nowhere represents the Church as subsisting in multi-

tudes of independent societies, but as a great whole. It is represented as possessing individual unity. The Word declares against division upon the principle that the Church is visible and one. John 17:21-23. It declares all ecclesiastical deliberations and decisions of men upon any other principle than the written Word, as usurpation over the consciences of those made free through Christ's gospel. The Church is but one society. The Bible is the statute book. Jesus Christ is the law-giver, and the covenant relation is the uniting bond of the Holy Spirit whose circulating influence penetrates the whole spiritual system.

In the beginning, Christian men and women working together with God constituted the Church. Has any different economy been given? Christ and all Christians in partnership. Has any new arrangement been established? The vine and the branches complete. Is this not still the heavenly law? At Pentecost, what was the Church? Believers who were obedient to the Word. At Cornelius' house, what was the Church? True believers of every nation who feared God and "worked righteousness." Two or three gathered together in Christ's name, obedient to His commands; Christ in their midst. Have we not found the Church, the body of Christ? Obedience is the base of all spiritual conjugal excellence. Christ is the Head and Law-giver. Isa. 9:6; 22:22; Jas. 4:12. The safety of Christ's Church is not made more secure by the legislation of men, but men are perfectly equipped under the laws of the Christ.

Verse 23.—His body—*sōma*—the whole body, the mass of a thing.

Fullness—same with verse 10.

Filleth—*plēroō*—to make full.

The Church is the body of Christ and must of necessity contain all of His members. He is not only the fullness Himself, or the All-Filler, but He fills all that is made full. Every member that helps to fill His Church is placed in its position directly through Christ. Every glory that helps fill the soul of individual members is extended directly from the Head. Anything that could exist and not contain every member of Christ's body can not be His Church. Anything which may be filled by any other authority than His is not of His make. All institutions having different laws have different heads. Christ can be the Head of but one Church, one body, as the husband is the head of but one lawful wife. Chap. 5:23. What the hand builds up the foot never tramples down. What the eye sees as good, the ear hears and the heart obeys

CHAPTER II.

Verse 1.—Quickened—*suzōopoieō*—to give or preserve life together.

In the original there is no word that corresponds with this word in this text, but there is such a word found in Verse 5. It has seemed proper to the translators to supply it here.

Dead—*nekros*—a dead man. In Homer, as dwellers in the nether world. A cessation of correspondence.

Trespases—*paraptōma*—a falling aside, false step, a blunder.

Sins—*hamartia*—fault of judgment, a failure.

Dead is used as opposed to that state coursed by life, a dead body, and is applied to man. The blood being understood as being the life of the living thing, Lev. 17:14, the terms "dead" and "death" are often used with reference to men who are not made righteous by the life-giving flow of the blood of Christ. Death is a cessation of correspondence. It is never used, when speaking of sinners, to denote a state of annihilation. It is used to denote all who have no correspondence with God the source of all true life. God is the source of life. Life is more than mere existence. Sins separate from God. Isa. 59:1, 2. All such are dead. "Let the dead bury their dead." See notes on Luke 9:60. "She that liveth in pleasure, *sepatalo*—to live voluptuously—is dead while she liveth." 1 Tim. 5:6. These expressions show con-

clusively how the word is intended to be understood. See Luke 8:52.

To trespass is to fall aside, to take a false step. Therefore it is impossible to fall into voluntary evil without falling aside from the life of Christ. All sinners are in death "while they live." Sin's venomous fangs have struck into their vitals. The poison courses every vein. Doom ever lies heavily upon the guilty soul. Sin accompanies such into the presence of the pure, and death "sits by his side in the feasts of life." The soul is confined in a crystalized form of folly. Such an one is alive to the world's follies, and knows all slang and evil speech, but ask him concerning the law of love and the spirit of life in Christ Jesus, and he is as dead as was Goliath under the weight of his own sword.

Sin alone can separate a soul from its Creator the source of all life. Celestial strains can not inspire the soul that is stone deaf. The dead are past feeling. Chap. 4:19. If they ever love, a new life must be given them. The dead are destitute of all the mysterious powers of life. They become more and more corrupt. They have no restorative power within themselves. They have no taste for God. They can not hear what the Spirit says through the Word. The longer time a dead body continues exposed the more loathsome it becomes. It is so with the sinful who grow more sinful until their measure is full. The vilest of lusts prey upon them, yet they feel them not more than the corpse does the worms. They never lift a hand to drive them away. Transgression refers only to willful sin, while the term sin may be the "missing the mark" which is not intentionally done. God will not force upon the sinful soul in its helpless state

the mercy he so violently opposed when he was able to choose for himself with reference to the good and the pure. You are desiring a government some time, somewhere, where all is in the hands of a wise God, yet you are doing all in your power to take that government out of His hands. You expect freedom for yourself from God, because of His mercy, while you shackle the lives of those of His poor who fall under your power. Such are ever as Dives in Hades. They will not call for a "better place" but only for a little less torment in the bad place they are in. He who can not endure God's name here would despise it in heaven. The light of life is gradually growing dim. The flickering flame of true manhood smoulders beneath the globe that encircles the soul, which should have been truth and love. The very citidel of honor has been blackened. You have scattered gloom. You will reap the "blackness of darkness." Ten thousand thunders will re-echo from the clouds of endless night the wail of the soul that now becomes conscious of the fact that God is supreme. The bells of eternity will toll the requiem, the death march will begin never to cease unless eternity comes to an end. There is a compassion rising from the spirit already ravished in heaven that burns with desire to behold its fellow pilgrims enraptured in the living embrace of Christ, secure from the withering curse. Turn to God "or die." You may get this out of your mind but never out of the decree of the One who will not always be mocked. Heaven is but the name of character in conformity to the will of God. Hell is character opposed to His law. There has been accomplished in the atonement all that guilt could require or mercy desire. The door that barred the presence of God

has been thrown open wide. God invites to His communion. Shall we continue under the sentence of eternal exclusion? Physical death causes the necessity for the removal of the dead from the society of the living. The funeral of the soul must remove it from the society of the living, the holy and the happy. Good men make the kindest efforts to prevent temporal death and the necessity for a funeral. Who does not try to arrest death? O, has there not been much done to prevent the funeral of the soul? Think of the cross. Work of the Spirit. Kindness of God and the prayers and good will of the pure in heart. We have no funeral over the living, only the dead. Tears flow. But tears, none more bitter, have been shed, enough almost to flood a nation, over the persistence of sin as friends wind themselves in the winding-sheet of moral death and make the funeral solemnities at the judgment a dreadful reality. The dead must be removed. Justice and love both demand it. It is owed to the character of God and the pure in heart to have the dead removed from the living. Great God, Thou whom we adore, how may we awaken these from this awful stupor? Heaven pity the world and lessen the number of such removals. Man, remember your childhood's innocency, your mother's prayers, and father's last message. Those lips are silent now perhaps, but their message ought not to be forgotten.

Verse 2.—Walked—*peripateō*—to walk around.

According—same with Chap. 1:5.

Course—*aion*—age, course of things. Same with “ages” in Verse 7, and Col. 1:26.

World—*kosmos*—arrangement, the fashion of a thing. See Chap. 1:4.

Prince—*arehōn*—chief one, prominent one.

Power—same with Chap. 1:21.

Air—*aēr*—atmosphere. See note on Luke 8:5. Compare the word there translated “air.”

Spirit—same with Luke 1:17.

Worketh—same with Chap. 1:11. Compare with Chap. 4:28, where it is *ergazomai*—to toil, to labor. The first shows what is done in us by another. The latter shows that which we do.

Children—same with Luke 1:16.

Disobedience—*aneitheia*—one whose conduct is contrary to law; one who refuses compliance. One who disobeys; a disbeliever; one who mistrusts.

Sinners walk according to the fashion of the age in which they live. This is not true with the Christian. The gospel of deliverance never utters the opinions of successive ages, but ever stands as an antagonist to the more prevalent opinions. This gospel is the Christian's guide. Satan is referred to as “prince.” God's power is manifest in both heaven and earth, but Satan is chief in this world apart from Christ. From him there seems to be an influence that pervades the very atmosphere, tempting men to the wrong. For this reason he is called the prince who courses the air, the which power operates in those who refuse the Christ. As the air around the diseased and the dead becomes infected with a deadly contagion, so the prevailing evil of any age spreads itself through the whole atmosphere of earth laying hold of many who would otherwise be morally healthy. John will help us to an understanding of this peculiar text. “Those who have derived their life from God keep the thought of God in their minds, and then the evil one does not touch them. We know that we belong to God while the whole world is under the in-

fluence of the evil one," or "lies in the evil one." I John 5:18, 19.—*Twentieth Century New Testament.*

The moral air is pregnant with sin's delusions. Sin's evil germs are everywhere floating around. The least exposure of any soul means an infection of the deadly germs of impurity. The word "walk" expresses a regular or habitual course. Their whole life is sin. As the damps put out the light so do these sins obscure the light of life. The spider may weave a web in which to catch its prey, but it can not teach the fly to weave the web for its own destruction. In this business the devil is the only master of art. He causes men through the genius of sin to weave their own webs of death. He leads men to make a huge joke of his very existence that he may thus take them the more surely. The word "air"—*aēr*—is opposed to *ouranos*—the light ether, or the heaven. The word carries with it the idea of that between men and the sky. The idea of cloudiness, mist, or even darkness. The devil may, through the sins of men, hide the light of the heavens from those who walk the lower vale, but that light shines above all clouds or mists for all who will mount up as on wings of eagles above the clouds to the ever-shining sun. In Acts 16:16, the word "divination" is from *python*—spirit of python or spirit of Apollo. It was the old name of Delphi and the surrounding regions. In Greek mythology it was the horrible serpent produced from the slime of Deucalion's flood. Deucalion was the son of Prometheus, the fire-bringing god. Pyth, the huge serpent, had his oracle at Mt. Parnassus and was famous for predicting future events. Apollo slew this dreadful serpent, hence he was called Pythius, or Apollo Pythius.

The sons of God in Job 1:6, are the angels. Job 38:7. They had a work upon earth to do. Heb. 1:14; Matt. 18:10. They had assembled before God to give an account of their work. Their accuser who assembled with them, was originally one of them. Job 4:18; 15:15; Jude 6; 2 Peter 2:4. He appears now as an angel of light. 1 Cor. 11:13, 14, although he is an intruder. When asked from whence he had come with these others, he answered, "From walking through the earth." The inference is that he had not gotten off of his original territory. Once it was to assist in doing the bidding of God. Now it is to destroy God's work if possible. When man lost his control of this world through sin against God, it seems that Satan became an almost absolute prince. Whoever Satan was he looked upon Job as he had done upon Adam in Paradise. If he could cause a sinless one to fall, he was then emboldened towards fallen man.

"I am come from going round the earth to examine the works of men and walking through it."
—*Chaldee*.

"Having gone round the earth and walked over all under heaven, I am come hither."—*LXX*.

This implies that angels were expected to be looking into the affairs of men. 1 Cor. 4:9; 1 Tim. 5:21; Heb. 1:14; 1 Peter 1:12; Psalms 34:7; 35:5; Acts 5:19; 7:30; 27:23.

Satan, the *accuser*, Rev. 12:10, possessed a certain right over men because of sin. He plead that right before God day and night. As long as the blood of reconciliation was not actually shed, the Atonement which is opposed to Satan's accusations was only in

promise. He accuses Job. He resists Joshua, Zech. 3:1, 2, who represented the coming Church.

Jesus says "I beheld Satan as lightning fall from heaven," Luke 10:18.

This presupposes that before the Christ came, the rebellious angels were privileged to enter heaven as other angels, as seen in Job 1:6. As good men could not reform the earth and bring redemption to it, neither could good angels restore to heaven its peace or shut demons out. Heaven was not open to man nor shut against the rebellious angels until Jesus came. "For God has rescued us from the tyranny of darkness, and has removed us into the kingdom of His Son, who is the embodiment of His love, and through whom we have found deliverance in the forgiveness of our sins. Christ is the very incarnation of the unseen God—the Firstborn—and Head of *all creation*. For in Him was created all that is in heaven and on earth, the seen, and also the unseen—*angelic Beings* whatever their power and rank. All has been created through Him and for Him. He was before all things, and all things depend upon Him for their existence, and He is also the Head of the Church, His body. Being the first to be born again from the dead, He is the source of its (the Church's) life, that He in all things may stand first. And this is so because it pleased God that the divine nature in all its fullness should dwell in Christ; and it also pleased God to reconcile *all things* to Himself through Him, bringing about peace by the sacrifice offered upon the cross of Christ, *all things BOTH ON EARTH and IN HEAVEN*. Col. 1:13-20.—*Twentieth Century New Testament*. Heaven and earth both enter in the Christ. Chap. 1:10.

"Prince of the air." The greatest gods of all nations was the storm, or element god. The Greek Zeus, or Jupiter, was the god of the elements who wielded thunderbolts and controlled the fountains of the air. The Cyclopes were released by Zeus from Tartarus where their father had thrown them, and they fashioned an infernal thunderbolt by which Æsculapius was slain. The Scandinavian Thor was the thunder god. Thunder was caused by his rolling chariots. The Hurakon of the American savage was the Great Spirit whose voice was heard in the thunder.

The pulsations of the atmosphere once set in motion by the human voice cease not to exist with the sound to which they give rise. The air is one vast library on whose pages are written forever all that man has ever said, or woman whispered. Influence can not end. What is done is done. It has blended with the boundless and the eternal.

In this present sphere man may never ask himself about any action, plan, or result, but in that day which is peculiarly "His day," he will suddenly find himself in a realm where that is the only question. If we would judge ourselves here we will not be judged by the Lord there. 1 Cor. 11:31. Latimer said, when he was being judged he was very careful what he said, for he heard a pen writing just behind the curtain. If men really knew that their words and actions were being recorded for future reference, would that make them the more careful? The dramshop man, or the keeper of the brothel, will find it no light thing to answer for all of their victims. Judgment is not to reform men. No man was ever hung to reform him. No law was ever given to keep men from sinning, but to punish them if they did sin. We usually draw two

horizontal lines and divide society into upper, lower, and middle classes, but God draws one vertical line through the whole business, making but the two classes, the righteous and the sinful. There is no caste in the eye of God.

Verse 3.—Among whom—the disobedient.

Conversation—*anastrephō*—to turn up and down, behave one's self. This refers to the acting of the individual, while in Chap. 4:22, the word is *anastrophē*—behaviour, and refers to that which is done. In Heb. 13:5, it is *tropos*—manner. In Phil. 3:20, it is *politeuma*—citizenship, or citizen state of life. In Phil. 1:27, it is *politeuō*—to act like a citizen.

Lusts—*epithumia*—desire, over-desire. In Jas. 4:13, it is *hēdonē*—pleasure, sweetness. In Rom. 1:27, it is *orexis*—eager desire, a burning. In 1 Thess. 4:5, it is *pathos*—suffering, affection.

Flesh—*sarx*—carnal. Same with “carnal” in Rom. 8:7; Heb. 9:10.

Fulfilling—*poieō*—to do or to make. In Phil. 2:2, it is *plerō*—to fill, to make full. In Jas. 2:8, it is *teleō*—to end, make complete. In Mark 13:4, it is *sunteleō*—to end together. In Luke 21:32, it is *ginomai*—to become, to come to pass. In Rom. 13:10, it is *plēroma*—fullness.

Desires—*thelēma*—wish, a willing, will.

In Luke 22:15; Phil. 1:23; 1 Thess. 2:17; it is the same with “lusts” in this verse. In Rom. 10:1, it is *eudokia*—good pleasure. In Chap. 3:13, it is *aiteō*—to ask. In Acts 28:22, it is *axioō*—to think worthy. In 1 Tim. 3:1, it is *oregomai*—to stretch the arms for. Also Heb. 11:16. In 1 Cor. 16:12, it is *parakaleō*—to call along side of. In Jas. 4:2, it is *zēloō*—to be zealous of or for.

Mind—*dianoia*—intellect, full mind. In Phil. 14; Rev. 17:13, it is *gnōme*—an opinion, or decision. In 1 Pet. 4:1, it is *ennoia*—inner mind, purpose. In Phil. 4:7, it is *noēma*—thought. In Chap. 4:17, 23, it is *nous*—will. In Acts 14:2; Phil. 1:27; Heb. 12:3, it is *psuchē*—soul, animal life, which is the same with “soul” in many texts, as Heb. 4:12; Jas. 1:21; 3 John 2.

Nature—*phusis*—naturally, constitution of a thing, temper, disposition.

Children—*teknom*—as one born of; an offspring. Compare with Verse 2 where it is *huios*. In Chap. 4:14, it is *nēpios*—a babe, one without full power of speech.

Wrath—*orge*—violent passion, anger. Same with “anger” in Chap. 4:31. “Wrath” in Chap. 4:31 is *thumos*—evil mind.

The disposition of men who are dead in sins is to drift with the current of the age. They are overwhelmed with excessive fleshly passions. Such act not as men who have the life of manhood and individuality, but as that which is a mere tool or instrument. They are the children of violent passions, hence wrath and lust must be their natural element. Passions let loose become the master of any man. The malignant sting causes a withering blight to be felt in all vocations of life. Like the deadly Cobra that hides itself within the beautiful forests that are the most inviting to man and beast for shelter from the tropical sun; even so does this venomous monster, “lust,” coil within the breasts of those who would mimic the rich graces that tend to make one feel that here at last is a place for help and spiritual understanding, but they receive only the force of this serpentine influence. This gilded

book with a tragedy written within is repugnant to all right-minded people. It is distasteful to clean society, and is an open violation of the law of God. It "slayeth the silly." Job 5:2. "It is the rottenness of the bones." Prov. 14:30. Like the troubled sea such a spirit can not rest. It is lashed into fury by its own waves of sin and vice. Condemnation's awful cloud obscures the sun. Like blight to the beautiful tree is the sting of conscience. Yet all this torment is but an effect. Sin is the cause. When a soul is once tossed upon the billows of immorality it is borne swiftly along the rapids of uncontrollable lusts, and over the falls of despair into the gulf of misery.

Verse 4.—Rich—same with Luke 6:24, which see.

Mercy—*eleos*—kindness, the pain of the heart at the sight of woe and wretchedness.

Great—*polus*—many, numerous.

If a man out of love should seek out an enemy to be reconciled to him and to do him good, is it not likely that such a man would be constant in his love to him to the end? We were enemies to Christ when He sought reconciliation. He will ever be true and unchangeable. John 13:2. Mal. 3:6-7.

Verse 5.—For "dead in sins," and "quickened," see Verse 1.

Quickened together—*suzōopoiēō*—to give or to preserve life together.

Grace—same with Chap. 12.

Saved—*sōzō*—to make sound or safe and to keep in that condition. See Luke 1:71. "By grace ye are saved" should read, "By whose grace ye are saved."

As physical death locks up all the faculties and

powers of the body, so does sin lock up the faculties and powers of the soul. The sinner is dead to all spiritual life.

Verse 6.—Raised up together—with Christ.

Heavenly places—*ta epourania*—the heavenlies. See Luke 2:13; 11:13.

Sit together—*sugkathizo*—to sit down with.

God is so rich in kindness towards men that while they are lost in sin, and devouring one another by violent passions, He raises them from this state of death and makes them heirs together with Christ of that life to which belongs the everlasting heavenly inheritance. It is only by the grace, or favor of God that any are saved. The redemption wrought through Christ is not something to be received or cast away at the will of man. It is the only salvation for lost men. It is an everlasting messenger filled with the power of life, swiftly passing to and fro through the earth to lift fallen men from their slumber of death.

As Christ was raised from the darkness and death of the grave through the power of Divine Life, so man through Christ is raised from the state of spiritual death and is made to sit—*sit down*—with Christ in places of a heavenly nature, instead of the earthly and sinful state occupied by the transgressor.

That same Omniscient eye that penetrated the gloom around the tomb of Jesus, and that same Omnipotent hand that raised Him to the heavenly throne, are now seeing and lifting the sinner's spirit. The dead in their graves may be marched over by triumphant armies, but they join not in the shout of victory. Thus it is with men dead in sins. Life and spirituality may hover over and all around, and proclaim the presence of immortality, but they appre-

ciate it not. When will men cast off the grave clothes of folly and rise to real life?

Verse 7.—Age—same with “world” in Chap. 1:21.

Might show—*endeiknumi*—to show clearly or inwardly.

Exceedingly—same with Chap. 1:19.

Riches—same with Chap. 1:7.

Grace—same with Chap. 1:2.

Kindness—*chrēstotēs*—usefulness, beneficence. Same with 2 Cor. 6:6; Col. 3:12 and Tit. 3:4. In Acts it is *philanthrōpia*—love of mankind. In 2 Pet. 1:7, it is *philadelphia*—love of the brotherhood.

Toward us—*epi*—upon, over, up to. Same with Matt. 12:49.

Paul lived in the last dispensation of time. The “ages to come” of which he speaks, were doubtless the different epochs that should succeed each other in this last dispensation. There was the age of heathen idolatry; the age of the papacy when church and state were under the same earthly ruler; then the age of Protestantism where church and state became disunited. Then there is to be the age of unifying or gathering God’s people together from the many divisions of the religious world. In all these ages God has shown and will show His surpassing grace and beneficence to all faithful followers of the truth in ways unknown and time untold. All the races of mankind who have lived in the past, and all future generations are embraced in the plan of redeeming love. Heb. 9:15. The highway of the soul life has been laid out and is nearing perfection since man was thought of. Chap. 1:4. O for the spirit of fore-
looking. The call is for men who will live sympathetically with the present, but live by feeding upon

the visions of ages to come, in Christ. For men who will work to save the present but who will live far ahead of the present. An "age to come" will truly reveal a Church that is in reality Christ's body. We have seen the leaves of the tree. We have seen the blossoms beautiful in the sun, so rich in appearance that the world marvels at the sight. But the fruit will appear in "its age" when love and unity shall feed all nations evermore.

Verse 8.—Grace—same with Chap. 1:2.

Saved—same with verse 5.

Faith—same with Chap. 1:15.

Is the gift—*dōron*—presents given as tribute; an offering.

Men are saved and preserved through faithfulness in Christ. Salvation comes as a favor. Nothing within man, except that which God Himself has created, invites the least attention from God. The human race in sin thinks itself a proud race. It is only ignorance and the deceitfulness of sin. This folly is one of the worst of sins. Salvation is a gift. Not a single contribution from the sufficiency of self can supply the least favor, or mercy. A Saul must be unhorsed before he can see the Son of God.

Verse 9.—Works—*ergon*—deed, business. Same with Rev. 14:13.

Lest—*hina mē*—for fear.

Boast—*kauchaomai*—to vaunt one's self.

Men are not to trust in mercy, grace, or anything else, but in Christ Himself. "Saved through favor." It is not favor that saves. It is God who saves through favor. "Saved through faith." None are saved by faith. All are saved by God through faithfulness. No works of any kind save. It is God who saves

when men have done the works He requires of them. Jas. 1:18. No one is saved through faith as an act of the mind, but through faith in the object of the mind, which is Christ. All who are in grace "sit together in heavenly places;" hence their citizenship there. Phil. 3:20.

For this reason should men seek "the things which are above," where He is. Col. 3:1. Our spirits are to be ravished in heaven. Our treasure is where the Lord of the spirit dwells. From this great spiritual heavenly Head, each spiritual member draws its life and its laws. Good works can never mend the influences of the past. Works of obedience may only keep the soul perfect before God for the present moment. We are not chosen "of" or "by" good works, but "for" good works. Man must cease from his own works of self before the grace of God may be of benefit to him. Heb. 4:10. Life is a receiving, a gaining of strength. What men do is a giving "out" of their strength. Work is a giving out, not a receiving. Therefore there can be no life received merely as a result of doing.

If men were able to save themselves by their works, some would have an advantage because of environment. Such men would boast over their fellow men as they do concerning secular things. God gives to all the same degree of salvation, although all have not the same degree of appreciation. "Good works" is the stone over which the Church stumbled and fell headlong into the Papacy. The following will interest us as to how the "Good works" theory of the apostacy arose:

The sixth century of our era passed away like a hideous dream of the night. Wave after wave of the

Barbarian hordes swept over Europe and Asia. Rome was sacked five times. Paganism was overthrown, but Christianity became paganized. It was a great improvement, however, over the former kind of idolatry. Monasteries first arose, as that of Benedict, for protection against these marauding savages. Noble at first, these soon became dissipated. It was in one of these that Mohammed had his first lesson in the faith. His followers soon commanded the strongest armies of the whole world. They crossed the Bosphorous into Europe. They stormed Constantinople with six hundred vessels of war and one hundred thousand troops. Sixty thousand were slaughtered. All boys were forced to acknowledge the prophet, while the girls were dragged into the harems. The crescent was raised where the cross had stood. This invasion rolled up the Danube in surges of flame and blood. This beautiful valley became a battle field where Christian and Turk grappled in the struggle of death. One lovely day in June, along the flower decorated banks, might have been seen 200,000 warriors. At evening a white city arose along these grassy streets like a fairy vision in the rays of the declining sun. But the black day had come. On the Island of Zigeth, under the noble Zrini, after weeks of fighting and starving, the Turks overran the garrison. Just as they raised the shout of victory, and were raising the crescent upon the blackened and blood-stained rocks, a fearful shock occurred, as appalling as the thunders of the arch-angel's trump. Zrini had fired the subterranean vault containing thousands of kegs of explosives, and the armies of the Turks were hurled into the unseen. But the followers of Mohammed rallied, took all Asia, Egypt, Africa, and Greece. They crossed the Straits of Gibraltar

from Africa into Spain. They overran the whole Spanish peninsula, and hung for years like a black cloud upon the Northern cliffs of the Pyrennes, threatening France. They swept both banks of the Danube to the walls of Vienna. It seemed at one time that all Europe was to be cut down by the cimeters of these religious fanatics. This continued for five hundred years. Is it strange then that the Church would learn the art of killing those who opposed them? This was a time when Christian men had not only to believe, but they had to work and fight as well. Then came the question, Are we saved by works or by faith? Why the question? He was the greatest man, hence the best Christian, who was the best warrior. To be the best warrior meant to kill the most Mohammedans. Think you it was so very strange? Faith could receive so little attention in this bloody warfare, that works and the sword appeared to be all there was connected with the religion of the Church. If works or fighting could save them, the better the work or the more successful the fighting, the better the salvation. The greater the glory the greater the honor. He who could do more would work for him who could do less. This privilege was then bought of the Church, to work for another, so as to get the reward the Church might be able to give. This was the first indulgence. To him who would thus devote himself to God, God would surrender to him all the blessings, open all prisons, overcome all obstacles and lead him to absolute liberty, *i. e.*, to Himself. So led by God, man would in some sense be rather divine than natural man. So close was he to God, to touch man was to touch God. He who would see and confess the former must see and confess God. Here the transition was

made from the creature to God. Man now became divine because of his office, but not because of his character. God being the God of the dead as well as of the living, if man and God together could bless the living here, why could not man and the same God continue to bless man in the spirit world, since man and God are "one spirit?" Works alone could now save; hence he who died without the rites of the Church, if saved ever, must be saved through the works of some one else who is in close touch with God. Out of this came the doctrine of purgatory. If the Church was to save the world, why not save those who had passed away before the Church had reached them? Then any unbeliever might be saved by the abundance of good works, masses, and prayers of the Church. The child that was baptized(?) would ride in the little carriage, constellation of "the Little Bear," straight to Paradise. The unbaptized child would find that one of the wheels of the carriage would break before it could reach the goal. The Church alone being the "repair shop" for all spiritual mishaps, prayers and works must fix this carriage. But this false system will yet be buried in the grave with paganism. The caterpillar weaves its own beautiful cocoon, but if it should remain within the house of its own make, death would be the sure result. It, as man, must force itself out of its own works if it would mount into the sunshine of God.

Verse 10.—Workmanship—*poiēma*—a poem; anything made.

Created—*ktizō*—to make, to produce.

Good works—same with verse 9.

Before ordained—*proetoimazō*—to make ready before.

Walk—same with verse 2.

The human soul is the poem of God written in the heart of Christ Jesus. As the poem is expressive of the highest degree of inspiration that comes to the mind of man, so the human soul expresses the highest inspiration that ever came to the mind of God. This is the reason He paid the greatest price that could be given for man's redemption. Every Christian is the poem of God produced in the heart of the Christ. If you open a book of poems you will find an elegy, a lyric, an ode of battle, or it may be a love song. Lives of the different Christians are like all these. Salvation is not the effect of good works, but good works are the result of salvation. The only way in which man may honor God for His matchless mercies is by giving out to others in good works, the benefits the Father has given to him. The song which God has written, let it be sung to others. By doing this men return to God the blessings granted to them. 2 Cor. 1:3, 4; Matt. 25:40. This path was laid out in the Command to multiply and replenish the earth. Men were to serve one another instead of laying snares of jealousies to trammel the souls of their fellows. The very love which laid out the soul's highway, and feeds the spirit in the heavenly realm, also enters into the faithful life, and into its humblest duties that produce "good works" for the Master's cause. There are not two creations. The salvation found in Christ's redemption is nothing but the original plan re-affirmed. The "new creation" in Christ only restores the old and original scheme of God's love.

"Walk" denotes both a way and an action. It is not a step or two in any direction which denominates a man a "walker," but it takes continued mo-

tion. "Walk in them." This walk is a walk by rule. A Christian is not a lawless person to range up and down the universe of God without order and law. Fancy can not lead the man of God. God's "first law being order," the man of God must be a follower of God. The Christian "life" is not made a mere thing of thought for the secluded spot. It is a "walk" before men. A man's walk is the constant tenor of his life. If it is worth the while to come to Him in the first place, it is worth the while to always walk with Him. "He that followeth Me shall not walk in darkness." John 8:12. Many a man asks to know the entire way before he sets out in his duty to God. This is not God's way. The Word of God is a "lamp unto our feet," not a sun that floods for us a universe. In the darkest night it will always reveal the next step. No man is foolish enough to cast away his lantern because he can not see to the end of the way. That very fact is the more reason why he should hold to his lamp. He who would take a step and then another one, and still remains where he was, is no walker. This is nothing but the "goose step." Such "start with nothing" and congratulate themselves that they "have held their own." A blind man is surrounded by light but he does not walk in it. Why? Because it is not in him. The eye must be opened to truth before man can "walk in the light as He is in the light."

Verse 11.—Remember—*mnēmoneuō*—to call to mind. To call to another's mind. To make mention of a thing.

Gentiles—*ethnos*—a body of men; the nations.

Flesh—same with verse 3.

Called—*legō*—to lay out, collect, to say of a thing.

Circumcision—*peritome*—to cut all around.

“Remember.” The light of reason is sufficient to show men that they should cherish the grateful remembrance of a great deliverance. It should be productive of deep humility. This recollection should excite to the liveliest gratitude for so happy a change. It should endear one to his fellow man with a desire to help those yet in the condition he formerly was in.

“Circumcision.” The cutting away of the foreskin. This religious ceremony is practiced by many people in different parts of the world. The practice goes back to the earliest known periods of history. It may have been a substitution for the original phallic sacrifice. Where it originated, and for what purpose, it is difficult to know. The first part of this verse would be correctly read thus: “You were once heathens yourselves, as your bodies showed.” The works of folly are manifested in the appearance of the whole man, body and spirit. It is so with the correcting influence of the spirit of the Gospel.

Verse 12.—At that time—when you were heathen.

Without Christ—*choris*—apart from; off from Him.

Aliens—*apallotrioō*—to allot to others; to alienate. Same with alienated in Chap. 4:18; Col. 1:21. It means to be cut off from the privileges others have.

Commonwealth—*politeia*—polity, community. See verse 3.

Israel—see Luke 1:33.

Strangers — *xenos* — strange, foreign. Another people. It means one who is strange to, or different to, rather than one of another race. In Luke 17:18, it is *allogenēs*—belonging to another race. Which see. In 1 Pet. 2:11, and Acts 7:29, it is *paroikos*—a sojourner, or temporary resident.

Covenants—*diathēkē*—arrangement. Same with Luke 1:72.

Promise—same with Chap. 1:13.

Hope—same with Chap. 1:18; 4:4.

Without God—*atheos*—atheist; with no god. Compare with first part of this verse.

World—same with Chap. 1:4; 2:2.

A sinner is one who is detached from and a stranger to, the community and the fellowship of the redeemed of God. The Christian's citizenship being in heaven, all who look no further than this world for their glory and peace, are strangers, foreigners, to the commonwealth of Christ's eternal inheritance. Such are without God in the very world He has made. They have no hope of God in that world where He has His seat of government. On the great Ocean of Life without a pilot where God Himself could speak the raging tempest calm. They are dying with hunger under the very shadows of the tree of Life. They are sick of spirit when the Healer of spirits is waiting for a call. They are wandering in darkness while the Light of Life is beaming from the cross. They are tempted in the wilderness of sin, never dreaming of the power of Him who conquered its dreariness and its evil before them. "Without Christ" places a man before God as he really is. Nothing to better him. There is no pardon, for there has been no claim. No intercessor to plead. No refuge to fly to.

To do away with the thought of God, man must part with the most ennobling books of the world. He must banish the earliest and the sweetest memories of his purest day. He must abandon the hope that right will eventually be vindicated and wrong made manifest. He must sacrifice conscience and reason.

In fact, he must deny his very existence. Is it a wonder then that Paul describes such a state as the most deplorable? Do you wonder that God declares such a man "a fool?" Would any pure man who is sane, go from his home where a loving wife, and children dear, grace all with the sweetest presence, to find pleasure, or happiness? Yet men fly from God to find happiness. O Ignorance, what is thy awful nature?

Under divine supervision a palace—my soul—was erected for me. I moved in armed with immense power. Darts of pleasure, breastplate of selfishness, helmet of infidelity, and girdle of presumption, feeling myself secure in this self-satisfied state I fell into a stupor, and saw a vision that proved to be the turning-point in my life.

Having traveled along the way of Folly for some distance, I came to an inn called Meditation. Here I remained for a time, and thought I beheld One coming who was stronger than myself. Though so well armed, I feared yet that He would bind me and take my palace. I hastened out through the alley of Conviction into the by-path of Bewilderment. The lamps of Reason glimmered from a distance, but they were almost hidden by the fog of Self-will. A stone of offense (the gospel, Rom. 9:32, 33) tripped me up and e'er I had gathered myself together again I had gone over the embankment of human frailty and religious blunders to the very level of Arrogance plain. In the gloom of falling night I came against a door that closed the entrance to the state unseen. After fumbling for a time for the latch, I called to the porter, if perchance one might be there. I was informed that this door could be opened only from my

side of it. Where is the key? I was raving. Through a megaphone at the top of a distant tower known as Opportunity Missed, came the words: "Had you come into the path of Virtue through the alley of Truth instead of tumbling over some other way into the path of Bewilderment, you would have passed the Inn of Duty where each pilgrim is furnished with a key, that he may without waiting for others, unlock the door for himself. I dared not return to this Inn for fear of meeting with the Strong One who was upon my track. Go forward, I could not without that key. I turned to the right to find a way around. Here I ran against the wall of Soul Remorse. I turned to the left, but collided with the barren crags of Mental Despair. I looked upward, and from a slender thread held by some unseen finger, hung the gleaming sword of Retribution. I looked downward to escape its awful edge, and behold Hades was moved to meet me. From its fiery bosom came the shafts of Vengeance. I shut my eyes, but in the distance I heard the rumbling of the artillery of Gehenna. I plead for the strength to fly. Darkness had gathered her awful mantle and dropped it around me. A wild storm raged with fury. I felt myself moving. I flew, through the tempest and over the wildest moor. The lightnings flashed out their forked tongues and blazed across the heath. Amidst the raging elements a house was sighted. Thither I fled. "Who keeps this house?" I cried. "Justice," came the answer. "May I shelter beneath thy roof? The storm is terrible, and dreadful is this night of darkness." "Shelter thee? I can not, for I have just kindled and am now fanning the fiery flames from which you would fly." Higher up on the mountain side in the glare of an awful flash,

I saw a house, over the door of which was inscribed the single word, "Truth." "Protect me, I pray!" "I can not, for in the calm thou didst not remember me. How mayest thou appreciate me when thy thoughts are so troubled about the present storm? Those who would be with me in the storm, must accompany me through the calm." Onward I madly flew. I saw the House of Peace. "May I enter?" "Thou mayest. But, unless thou hast the heart of peace thy troubles would be only here increased." Through the livid light another house was seen in the distance. To it I flew. Over the wicket gate was written, "Mercy." "May I enter?" I cried in despair. "Yes, fly thither, O haunted soul, for nights and days have I waited for thy coming. This shelter was made for such as thyself. Come, rest thyself within my gate, and under the rays of the morning sun of Assurance I will accompany thee to the Inn of Duty. There thou mayest receive the needed key, and become equipped and prepared to defend thyself and demand an entrance anywhere." All thoughts of foolishness had flown. And God only appealed to me as that which is truly great.

Verse 13.—Far off—*makran*—a long way; far away. Same with "afar off" in verse 17.

Nigh—*eggus*—near to; near as possible; near as any one is. Coming very near; most like.

Blood of Christ—by His sacrificial atoning for ignominious and penal death.

"Now through your union with Christ Jesus, you who were once far off, have by the sacrifice of Himself been brought near."—*Twentieth Century New Testament*.

Those who acknowledge the Covenants of Grace,

and the blood by which they are sealed, are brought nigh. They are akin to the heirs of grace. The blood makes one with God, and all who are akin to God are akin to each other. Sin is the dividing element. Wherever sin comes the harmony of things is broken up. If you wish to know how far sin has separated man from God, study the perfect life of Jesus while among men. You hate that which separates your loved ones from you. This is the reason God so hates sin. It puts far off from Him those whom He loves. Blood alone advanced the Israelite into the court. See Heb. 12:24. The blood alone advances the soul into the presence of God and heaven.

Deism finds God only in heaven. Pantheism finds Him only on earth. But Christianity finds Him both in heaven and earth. To be without God is to have an everlasting craving without that which alone can satisfy it. It is to starve without a crumb to feed the perishing soul. It is to be in a world where the mists of doubts and sin have put out the starry intentions of the tender youthful years. It is to be weary with no place to rest. Atheist! What can the word mean in the fullness of its awful reality?

Verse 14.—Our peace—same with Chap. 1:2

Made both one—Jew and Gentile. “Hath made two divisions of mankind one.”—*Twentieth Century New Testament*.

Broken down—*luo*—to loose, to undo; weaken.

Middle wall—*mesotoichon*—wall between. Dividing issue.

Partition—*phragmos*—fence, hedge.

Through His death, Christ, broke down the hedge that was between Jew and Gentile, the national line of distinction, and made them one in Himself. Sin

is not an Israelitish nor Gentile blemish, but it is a human blemish. One blood flows through the veins of the universe. Christ's death once "for all." It was a universal sacrifice. It reconciled not only a nation, but a world. There was no quarrel between Jew and Gentile. All quarrels were with God. The Jew had his quarrel with God. The Gentile had his quarrel with God. When each party had settled his quarrel with God there was no quarrel between themselves. When Jew and Gentile gathered around the cross, weeping for their *own* sins, each found cause for rejoicing in the cleansing stream of universal love. A poor man lay dying. The physician said, "You can not live. I tell you this so you can make your peace with God." "Make my peace with God, sir? Why, that was made eighteen hundred years ago, when Christ paid my debt upon the cross. Christ is my peace, and I am saved."

Verse 15.—Abolished—*katargeō*—to make thoroughly inactive; to make useless, void; to make idle, or of no consequence.

In His flesh—the sacrifice of Himself.

Enmity—*echthra*—hatred, enmity between two persons, or hatred for another.

Law of commandments—*entole*—thing given in charge. See Luke 1:6.

Ordinances—*dogma*—that which seems true to one, an opinion. Same with Col. 2: 14.

Twain—*duo*—two, twice one.

New man—*kainos*—recent, newly made, fresh made, clean.

Peace—same with Chap. 1:2.

This text is sometimes resorted to as argument against the New Testament ordinances, such as bap-

tism in water, or the communion of the Lord's table. There is no word here which casts the slightest reflection upon any New Testament institution. It was no New Testament ordinance that Christ made of none effect. It was those opinions held by the Jews that made them wage war against all other nations. These "dogmas" were not commandments of God. They were those things held as an opinion, or that which seemed true among the Jews only. The spirit that would contend for such notions was rebuked by the Christ. Matt. 15:1-3; 12:1-13. He did not allow the Gentile to cling to his idolatries, nor the Jew to hold to his traditions. He brought both into His kingdom and made a complete and new change for them both, thus of the "two" making "one new man" in "Himself."

Ordinance in Luke 1:6, is *dikaiōma*—a judicial appointment. Also in Heb. 9:1-10. In 1 Pet. 2:13, it is *ktisis*—any made thing, as a law made by an earthly government. In Col. 2:20, it is *dogmatizomai*—to be under a dogma, decree of man, or man's opinion.

The communion and baptism are in and of the New Testament, hence they could not have been what divided the people before Christ came. Being in the New Testament, 1 Cor. 11:25, they could not have been abolished by the New Testament. Both Jew and Gentile are represented as being incomplete, but half a man, until they found each other in Christ.

The word "to make" signifies to "create" in Himself.

Verse 16.—Reconcile—*apokatallattō*—to change thoroughly from. Same with Col. 1:20, 21.

Unto God in one body—the Church or body of Christ. See Chap. 1:22, 23.

The cross—same with “the blood” in Verse 13.

Having slain—*apokteinō*—to kill off. Same with Luke 9:22.

Enmity—same with Verse 15.

God thoroughly changed the order of both Jew and Gentile. He proved to them that they were both aliens from the true spiritual kingdom of God. Christ reconciled them in Himself. In Him all personal *enmity* is slain. A man may slay an enemy, but God alone through Christ can slay enmity. As well make a law demanding men to enjoy pain, or to feel delights upon a bed of thorns, as to ask them to love each other outside of Christ. Christ does not change God’s heart towards man. He only changes man with relation to God’s law. The law of our State does not change when we obey or transgress. While we are obedient, it protects. When we transgress, it punishes.

Verse 17.—Preached—*euggelizō*—to tell good news or tidings. In Luke 3:3, it is *kērussō*—to cry or proclaim as a herald. In Acts 20:7, 9, it is *dialegomai*—to speak throughout. Converse with; reason with; argue. To discuss a question. These three things are absolutely essential to the thorough preaching of the Christ: First—Go as a herald. Second—Tell the good news. Third—Discuss and reason with men who are interested. Tell it to all, but discuss it with those who desire it.

Peace—same with Chap. 1:2.

Far off—same with Verse 13. Nigh—same with Verse 13.

It was Christ who preached peace. The Great Teacher who spake as never man spake. Abraham

Lincoln's doorkeeper had standing orders from him, that no matter how great might be the throng, if either Senators or Representatives had to wait, or be turned aside without an audience, he must see before the day closed, every messenger who came to him with a petition for the saving of life. The Jew had been reckoned as being the one near to God. All others were far off. When Christ came He had no favorites. He preached unity and concord to all. He made one of all in His kingdom.

Verse 18.—Through Him—by Him.

We both—same with Verse 14.

Access—*prosagōgē*—a leading unto. Same with Chap. 3:12; and Rom. 5:2.

One spirit—*pneuma*—one feeling, one mind, or “United in spirit we are now able to approach the Father.”—*Twentieth Century New Testament*.

All who are one with Christ are in fellowship with God; and all who are one with Him are in fellowship with each other.

Access means a leading unto God in order and with much glory. It is when a person is handed into the presence of the king by some great or favorite person. A “bold access” indeed. Or “access with boldness.”

Verse 19.—Now therefore—since at home in Christ. Strangers—same with Verse 12.

Foreigners—*paroikos*—sojourners; dwelling near for a time. Same with Acts 13:17; 7:28; 1 Pet. 2:11.

Fellow citizens—*sumpolites*—joint citizens. Compare with Luke 15:19; 19:14; Acts 21:39, where it is *polites*—member of a city or state; connected with one's city or country.

Saints—same with Chap. 1:1.

Household—*oikeios*—belonging to the house. Same with Gal. 6:10. Not only the citizen of the country, an inhabitant of the city, but a member of the king's family.

When an alien sinner comes to repentance through faith in Christ, he is no longer a stranger, nor even a sojourner dwelling among the redeemed, but is actually a "joint citizen" with the "holy ones" of the house of God. Fellow citizens. Bound to seek each other's good. Bound to conform to the ordinances of their city. Bound to observe the rules of the family. No one may be a good son unless he would also be a good brother. A true father cares as much about the actions of his children towards each other as he does regarding their actions towards himself. Loyalty to one another is but another name for love. No place begins to be home until it becomes a place of mutual ministries, inspired by love. Many a so-called home is no more than a boarding-house or hotel. Can the same be said of many a so-called church? It takes more than four walls to make a home. More than a motto, "God Bless Our Home," to insure such a blessing.

Verse 20.—Built—*epoikodomeō*—to build upon. Same with 1 Cor. 3:12.

Foundation—*themelios*—anything laid. See Luke 6:48.

Apostles—See Chap. 1:1.

Prophets — *prophetes* — public expounder. That which bubbles forth as a spring. See Luke 1:70.

Chief corner-stone—*akrogonialos*—extreme angle. The corner foundation stone.

A prevailing idea which is very erroneous is that regarding what constitutes the Old and New Testa-

ments. All from Genesis to Malachi is not of the Old Testament. See Matt. 5:17; 7:12; 22:40. The prophets lived in Old Testament times, but they prophesied of New Testament grace. 1 Pet. 1:10-12. The Old Testament proper included nothing more than the old will or covenant, Testament. Therefore, the prophets are as much the foundation of the true Church as are the apostles. In fact, some of these older prophecies have not been yet fulfilled. See Dan. 12:2. Compare with John 5:29. The Church is based upon Truth, with Christ Himself as the "chief foundation stone," and the One who occupies the place of extreme angle in which the entire building is framed, or laid out fitly together, and compacted as the Temple of the Lord.

Verse 21.—In whom—Christ the chief Stone.

Building fitly framed—*sunarmologeō*—to lay out fitly together.

Groweth—*autanō*—to increase, to grow up.

Holy—*hagios*—separate, set apart. Same with Chap. 1:4. See Luke 1:49. Same with "saint" in Chap. 1:1, 15, 18; 2:19.

Temple—*naos*—a dwelling-place, inner sanctuary. See Luke 1:9.

The foundation of the church must be the foundation of each individual member of the church. The essence of a foundation must be its strength. This foundation is Truth. Truth is eternal. It can not fail or change.

Each stone in the former Temple of God was made to fit the building before it was handed to the framers or builders. The materials of a house form no place of abode while they are scattered about. They must be "builded together." In the former temple the

glory of God did not appear until the building was complete. His Spirit did not come into the building materials until they were placed together in the structure. This is a very strong reason why we should avoid all divisions and strifes among those who claim to be of the Church of Christ.

Verse 22.—Ye also—Ephesians, Gentiles.

Builded together—*sunoikodomeō*—to build a house together.

Habitation—*katoikētērion*—a place to live in.

The Spirit—see Chap. 1:13.

The reason nations are builded together in Christ, is because they will thus be fitted for God's dwelling-place. The church is His dwelling-place. For this reason it must be perfectly united, since He has but one Temple upon earth.

"One new *man*." Not Jew or Gentile, one nation or another, male or female, but simply a *man*. A new man. He is our peace. We go not to others, nor do others come to us. True unity is found in that all come into the Christ. "Both in one body to God." "In one spirit unto the Father." "They are Christ's, so also are we." All "builded together for an habitation of God. He is the Way. Unto Him all men come for the walk of Life. Enoch walked with God because he went the way God was going.

CHAPTER III.

Verse 1.—For this cause—*anti toutou*—over against this. The reason why. Same with Chap. 5:31.

Paul—see Chap. 1:1.

Prisoner—*desmios*—one bound; a captive. See Chap. 1:1.

Jesus Christ—see Chap. 1:2.

Gentiles—Same with Chap. 2:11.

The manner in which our Authorized Version of the Bible is divided into chapters, often misleads the mind as it searches for Scriptural connections. By force of habit we are inclined to think a subject, or a certain phase of that subject, complete when we come to the end of a chapter.

This first verse is the commencement of a prayer. Because of the sublime truths expressed in the latter part of Chapter 2, Paul's soul seems to be overwhelmed with the presence of a heavenly glory coming from a special revelation which he was to present for the benefit of the world, age upon age. He breaks forth into prayer. But at the conclusion of Verse 1 he drops into the depths of divine truths hitherto unknown even to himself. He drops in a parenthesis from Verses 2 to 13. This is another strain of unbroken revelation similar to that of Chapter 1. Very few periods were needed in this train of wonders of which Paul is the leader. After this wonderful revelation he again, in Verse 14, takes up the prayer begun in Verse 1.

Verse 2.—Heard—*akouō*—to give ear, to hearken

Dispensation—same with Chap. 1:10.

Grace of God—same with Chap. 1:2.

To you ward—"The responsible charge with which God entrusted me for your benefit."—*Twentieth Century New Testament*.

In the management of God's great family He could have found no one more suitable as guide or apostle to all nations than this faithful man, Paul, who was ever so unselfish and mindful of others.

The word "if" might better be read "since." The thing is not doubtful, but it is taken for granted.

Verse 3.—Revelation—same with Chap. 1:17.

Made known; Mystery—same with Chap. 1:9.

Wrote afore—*epigraphō*—to write before, or publically. Same with Rom. 15:4

Few words—*en oligō*—in a little, briefly.

Paul was initiated into the mysteries of God. There he saw uncovered those things which had for ages, and many things which had always been hidden from the minds of men.

"Wrote afore" does not refer to a former letter or epistle, but to what he had already briefly stated in the first chapter, verses 9, 10.

Paul promises these brethren that they may have a knowledge of the precious mysteries of the gospel that had been made known to him. This is ever the Christian spirit. Ready to extend to others the benefits they themselves receive. 2 Cor. 3, 4.

Verse 4.—Whereby—by what I have written.

You read—*anaginōskō*—to begin to know again, to read. When you refer back to these things.

Understand—*noeo*—to ponder, to think. To come to the right knowledge of a thing. Same with Verse 20.

Knowledge—*sunesis*—understanding. What I understand of the revelation of Christ. Same with Mark 12:33; Luke 2:47; 1 Cor. 1:19; Col. 1:9; 2:2; 2 Tim. 2:7.

Mystery—same with Chap. 1:9.

When you read. Reading the gospel is so beneficial that a time should be allotted for that purpose. A letter from a friend so affects us that if we receive it during the time we are sitting at a meal, we will not taste anything more until we have read the letter. The gospel, the letter from God, we can not neglect for a moment without indignity to the spirit of friendship and love. A divine revelation is indispensable.

It was Varro, a Roman writer, one century B. C., who says he had been at the pains to collect the opinions of men regarding the question, "What is the true object of human life?" or "What is the supreme good?" He had collected three hundred and twenty different answers. Man can not find the true object of human life. The supreme good can not be found without a revelation from the Author of life and good.

Verse 5.—Other ages—*genei*—other generations. Same with Verse 21. Compare with Chap. 2:7.

Made known—same with Chap. 1:9.

Sons of Men—*anthropos*—human beings, mankind.

Now revealed—*apokaluptō*—to uncover, to unveil, to disclose. See Luke 2:35.

Holy apostles. For "holy," see Chap. 1:4. Apostles, Chap. 1:1.

Prophets—same with Chap. 2:20; 4:11.

The things revealed in the New Testament revelation were not made known to the generations of men before that time.

By the Spirit—in the Spirit. Same with Rev. 1:10.

Paul's heart is filled with the knowledge of the infinite and eternal blessings which were to be the inheritance of the human race. Human sin was to be forgiven. Human weakness was to be made strong to baffle the tyranny of evil passions and habits.

Verse 6.—Gentile—same with Chap. 2:11.

Fellow heirs—*sugkleronomos*—one receiving a lot with another. Same with Rom. 8:17.

Same body—See Chap. 1:22-23.

Partakers—*summetochos*—a joint holder. Same with Chap. 5:7.

His promise—same with Chap. 1:13; 2:12; 6:2.

By the gospel—same with Chap. 1:13; 6:15, 19.

“As the result of union with Christ Jesus and through the Good News, the heathen are joint heirs with us and members of the same body, and that they share with us in God's promises.”—*Twentieth Century New Testament*.

The Jew supposed he was the only heir to the promises made before the appearance of the Christ. This egotism was rebuked when God brought the nations to be joint-holders along with the Jews in the promised inheritance in the one body of the Christ. The special conceit of their self-love was that they of all men were the favorites of God. But God who through Christ is no respecter of persons or nations, opened His heart for all. The Jew, as a result, refused to enter a kingdom which gave him no distinction above other men. The worship of Jew and Gentile together was unthought of until Christ proclaimed it. John 10:16. It is not to change the nationality, but the life of men. The Jew may retain his distinction as a Hebrew, as the American and the Englishman do

their identity, but the spiritual unity is found in Christ.

Whereof—of which gospel.

Made a minister—*diakonos*—deacon, laborer, ministrant. Same with “deacon” in Phil. 1:1; 1 Tim. 3:8, 12. Same with “servant” in Matt. 22:13; 23:11; Mark 9:30; John 2:5, 9; 12:26; Rom. 16:1.

According to—same with Chap. 1:5.

Gift—*dōrea*—a free gift, a present.

Grace of God—same with Chap. 1:2.

Effectual working—*energeia*—inworking. Same with Chap. 4:16. Same with “working” in Chap. 1:19.

Power—same with Chap. 1:19.

Through the inworking of the Spirit Paul could see men as God sees them. Knowing their worth he was willing to become the servant or waiter to the Church for which Christ died. He was not its lord or ruler. Each Christian has a sacred trust for the honor of this kingdom delivered to him. He is a servant. He must *do*, whether it is pleasant or disagreeable for the time being.

What things of this world are within themselves is nothing. It is what they are in relation to us that counts. Hydrogen is a new thing when it touches oxygen. Light falling upon the hand or the forehead brings no revelation of itself. It is when it touches the eye that the great world of its possibilities is opened. A musician may run his fingers over an ordinary block of wood, but there is wafted from that no sweet harmony. It is when his fingers press the keyboard of the musical instrument that the melodies gladden the earth. Truth within itself is good and beautiful. But it is only when we apply it to our lives in its connection with God that it becomes that which

is sublime and has the power to save. A spiritual force demands a spiritual person. We use fire or the force of electricity without connecting their use with character or will. The Spirit of the Christ can not be so used. See Chap. 1:20. The soul's affections can only be stirred by character, soul can only be touched by soul. It is not the theories held by my friend that makes me love him. It is his own personality. His thoughts only help me to know his wishes.

Verse 8.—Unto me—Paul.

Am less than the least—*elachistoeros*—of less worth than the least Christian.

Saints—same with Chap. 1:1.

Grace—same with Chap. 1:2.

Should preach—same with Chap. 2:17.

Gentiles—same with Chap. 2:11.

Unsearchable riches—*anexichniastos*—not traced out.

Riches—same with Chap. 1:7. “Undreamt-of wealth.”
—*Twentieth Century New Testament*.

Paul felt that it was indeed strange God should select one who had been on the track of the Christian as a hungry wolf on the scent of blood, to deliver those very principles he endeavored to destroy, and on which the Christian lived. To deliver to all nations those secrets that had never been even dreamed of. Paul was just as ready to see the greatness of Christ now as he had been to esteem his own importance in the days of his life as a Pharisee. God must find men who see nothing great but God, nothing within themselves, all in Christ. Such as wholly rely upon the inworking of the love and Spirit of the Christ, and never upon their own importance or their standing before men. Once he boasted of the law, but not now. “We preach not ourselves but Christ.” 2 Cor. 4.5.

The bird that builds upon the ground soars the highest and sings the sweetest. The lowly violet is the sweetest and richest in fragrance. The heaviest ears of corn hang downward. The spirit which ascends the highest before God's throne, is the one that bows the lowest before the cross of Christ. Thy gentleness—*anvah*—humility, hath made me great. Ps. 18:35.

It is an honor to be the bearer of the tidings of a great victory. How much more to be the bearer of the message of the victory of Christ over sin.

“When Mr. Dawson was preaching in South Lambeth on the offices of Christ, he presented Him as Prophet and Priest, then as King of Saints. He marshaled patriarchs, kings, prophets, apostles, martyrs, and confessors, of every age and clime, to place the insignia of royalty upon the head of the King of kings. The hearers were wrought up to the highest pitch of excitement, and, as if waiting to hear the anthem peal out the coronation hymn, the minister commenced singing, ‘All hail the power of Jesus’ name.’ The audience rising as one man, sang the hymn as perhaps it was never sung before.”—*Foster's Ency.*

Happy is the man that makes God his trust, is a blessed truth realized by the obedient of all ages, and especially so under the beautiful economy of Christ's grace. His peace is pure, sweet, even. False gods forsaken, his trust is in the shadow of the Omnipotent. He has not the stamp of nominal holiness, which is evangelical and pleasant only in appearance, but he has the true stamp of divine glory pressed upon his character, where the life of Christ is not merely imitated, but actually reproduced in his mortal walk. 2 Cor. 4:10, 11. In this dark and degenerate day, when complicated difficulties arise to cool the righteous zeal and

dampen holy joy, he by a close and humble walk maintains daily communion with God. By such communion he is animated, quickened and borne on spiritual wings. Ever looking above he sees but little of the confusion in the vale of Death. By infinite grace and the hand of Love his name has been enrolled in the volume of Eternity. Justice has laid down his awful sword and has joined hands with Mercy, who holds out the sceptre of eternal favor. He is a jewel among rubbish, a pearl among pebbles. Clothed with the character of Christ he realizes a more enduring substance reserved for him just across the vale of mortal difficulties. His endeavor is not to do or to speak great things, but to love great things. He never asks, "What can I do?" but rather, "What should I do?" Justice has thrown him at the feet of Mercy, and Mercy has led him to the flow of imperishable joys. He desires neither to complain nor offend. He hates sin more because of its nature than because of its danger. He has but one heart from which but one life may issue. His thoughts or actions never dwell where he would avoid the presence of witnesses. His word is his oath, nor will he violate it for fear of loss. Circumstances may multiply against him, but he will never eat his own promise. He complains not that he saw not the circumstances, but fulfill his promises he will. Above-board you will find all of his dealings. He declares the fault of what he would sell. A bribe to him is venomous. He hastens to replace the overlooked bill placed in his hands by a mistake in reckoning. He looks at that which he should do, leaving the result with God, whom he trusts. His heart is his friend's sanctuary. He loves good words, but admires good actions better. He seeks not the joys of heaven to flee earth's sorrow, but because God is

there. He flees from hell not because of its power, but because of its nature. If there were no hell he would hate sin. If there were no heaven he would follow peace. He is a stranger here. His heart is ravished in heaven. He meets the glories of heaven and embraces them. He meets the powers of hell and tramples them. In the battle for right his hand may be wounded, but his heart remains whole. He is the "happy man."

Verse 9.—The fellowship—*koinōmia*—communion. In 2 Cor. 6:14, it is *metochē*—partnership, a holding with. In Chap. 5:11, it is *sugkoinōneō*—to be a joint-partaker with.

Mystery—same with Chap. 1:9.

Beginning of the world—*ap aionos*—from the age, or ages. Long ages. Same with Luke 1:70.

Hid—*apokrupto*—to hide away. Same with Luke 10:21.

Created—same with Chap. 2:10; 4:24.

In Verse 4 Paul desires that they should have a knowledge of truth's wonderful mystery, but in this text he wishes that they might see the glory of that fellowship, or communion, enjoyed by those who have been initiated into the gospel mysteries. It is a great blessing to be able to understand the precepts of the Word, but there is that sweet fellowship, the heavenly luxury enjoyed by all the pure in heart, that excels by far all other experiences of things that pertain to the eternal interests of man.

Verse 10—The intent—*hina*—that, so that. Same with John 11:15.

Principalities—angelic beings; empires. Same with Chap. 1:21; 6:12.

Powers—every rank. Same with Chap. 1:21; 2:2; 6:12.

Made known—same with Chap. 1:9; 3:3; 6:19, 21.

The Church—see Chap. 1:22, 23.

Manifold wisdom—*polupoikilos*—Many-sided wisdom. Same with Chap. 1:8. “The object of this is that God’s many-sided wisdom should now, through the Church, be made known to the angelic beings on high of every rank.”—*Twentieth Century New Testament*.

“By” or “through Christ” in Verse 9, is an added phrase. It is wanting in the older copies. It would seem to be out of place here. Paul is not at this time extolling or magnifying the extent of Christ’s power, but is concerned wholly about the extent of the economy of grace that should include all peoples. These secrets had remained in the “gem case” of the Eternal Mind. They were understood no more by the angels of heaven than by the races of men upon the earth. God intended, by the cementing influence of love divine and fellowship of the pure, to prove to angelic beings of every rank the many-sided skill in keeping the hearts of men together. Showing His power above the authority of any civil power or angelic assistance.

Verse 11.—According—same with Chap. 1:5.

Eternal purpose—*aiōn*—purpose of the ages.

Purposed—same with Chap. 1:11.

He purposed to make all ages know of His glory and fellowship in the redemption of mankind. “Joy in heaven,” or “in the presence of angels over one sinner that repenteth.” Why? Because they are educated in the same school with men. There is but one way in which the *mercy* of God may be manifested to angels; that is in the pardoning grace and love shown

to men. Christ linked together men and angels. The school in which men are educated for the future promotion is the same school in which angels receive their first knowledge of the gracious gems of salvation which have for ages been hidden wholly in the Mind Eternal. At the same time that men were raised to understand the greatness of God and their right to an heavenly inheritance, the eyes of angels followed Christ to this world, and for the first time they understood their relation to the human brotherhood, and God's mercy to fallen and tempted mortals. These angels had to pass a probationary trial, or test, as did the intelligent creatures of earth. Some of them fell. Others were faithful and were brought forth, born of the truth and the right, by everlasting righteousness. These are the "Church of the firstborn," or "the firstborn Church." Heb. 12:23. Angels rejoice over sinners, not merely because of sympathy or pity, but because of the delights found in growing knowledge. Every time a soul is saved through obedience to the law of God, they behold the mercy of God, and have an increase in knowledge with reference to His love. These angels bend down with eager expectation and observation, "desiring to look into the things" made known to men. 1 Pet. 1:12. This is why Paul felt that other eyes than those of his fellow men were upon him. "We are a spectacle—*theatron*—theatre, or public show—to the universe, both to angels and to men." 1 Cor. 4:9. This is the reason men have such a solemn charge; "I charge thee before God and Christ Jesus and the *elect angels*." 1 Tim. 5:21

A woman's head covering among the Corinthians showed her submissiveness to her own husband. 1 Cor. 11:10. The early Church believed the angels were not

only onlookers, but were actually present with them in their assemblies of worship. As the angels of God love propriety and order these women were to cover their heads to show their power of love and obedience "because of the angels." That this is really true, read Heb. 1:14; Matt. 18:10; Ps. 34:7. Angels are not educated through the doctrines of the Church, but through the fellowship of a living Church itself.

Men are confessed or denied before the angels. Luke 12:8, 9. If we fail in passing to promotion we are rebuked by our Teacher, and in the presence of our schoolmates—angels. "Saints shall judge angels." 1 Cor. 6:3. Not the true ones, for there is no law against them more than there is against good men. Gal. 5:22, 23. It is through the Church that angels are instructed. The obedience of the Church in the midst of earthly and fleshly difficulties will be a most effective witness against those disobedient angels who were not true to the Christ, the common Head of all in heaven. "Judge"—*krino*—to set in the right light that which is false. To condemn. This word can never be used with reference to the approval of those who are righteous. The very fact that men in the flesh have climbed every barrier, coming up through great tribulations and making their garments white through the blood of Christ, will be the strongest witness against those fallen angels who had even a better opportunity than men have had. The good always condemns the bad. We may readily understand, then, what Paul meant by the "Whole family in heaven and earth." Verses 14, 15. Family "in heaven" can not mean the redeemed from the earth. For no one has gone into heaven yet. John 3:13. It can refer only to the faithful angels of whom Christ is the Head.

“The firstborn Church.” Or the congregation of faithful ones who had the first conflict and came off victorious through obedience to the Christ.

The angels beheld the wisdom of God in the creation, and shouted for joy. Job 38:7, but they could not know His mercy until Jesus came. A redeemed sinner is the wonder of wonders. Angels return from traversing the circuits of the universe to congregate upon this earthly sphere to learn from the Church the love of their Creator in saving sinful men, as they have known His power in the creation of worlds. Peter’s language in 1 Pet. 1:12, will be understood more clearly when it is recalled that cherubim and seraphim in golden forms bent over the Ark of the Covenant, as if they were desiring to learn its meaning. “Angels desire—*epithumeō*—desire greatly to look into—*parakuptō*—to stoop alongside of, to *bend over*. There is much more in the Church of redeemed men to attract the train of angelic hosts than there is in the material universe of God. Oh, the importance of the Church, the body of Christ!

On the crowns of Oriental princes the most precious gems shone “in clusters.” So in this wonderful scheme of redemption the gems of God’s wisdom and love cluster around the cross of Him who loved men. The angels who through ages were associated with God’s heavenly workings, were expecting the promised wonder—Jesus—but they were too wise to criticise or play the skeptic because the Master’s time was prolonged. With patience suitable to such characters they waited for the time when the veil should be pierced, Heb. 10:20, and they should behold the hidden mysteries.

Verse 12.—In whom—Christ our Lord.

Boldness—*parrhēsia*—free utterance. Same with “boldness of speech” in 2. Cor. 7:4, and “speaketh boldly,” John 7:26; and “open my mouth boldly,” Chap. 6;19; and “come boldly,” Heb. 4:16. It is the same with “confidence” in Acts 28:31; Heb. 3:6; 10:35; 1 John 2:28; 3:21; 5:14; and “freely speak,” Acts 2:29.

Access—same with Chap. 2:28.

With confidence—*pepoithēsis*—confident persuasion.

Faith—same with Chap. 1:15.

Through Christ men are led up to such confidence in God that it gives them boldness to accept and declare saving truths to lost men even in the presence of the strongest oppositions.

“Access” implies a formal introduction into the presence of a monarch. The angels assisted in presenting the Saviour to the world, which was a reward for their patience. In the beginning of the day of grace, they, with Christ, were presented to men. These same patient, faithful watchers are now waiting for the revelation of the “sons of God,” Rom. 8:19, when they shall, with men, be presented to the coming Deliverer. In fulfilling His mission, Christ introduced angels to men and men to angels. In Him they each found the hidden wisdom. Linked together in Him they became one brotherhood, and are to be presented together before the throne. Men have “access” to God through prayer upon the merits of Christ. Luke 11:12.

Verse 13.—Wherefore—on account of the boldness and access to God. Same with Chap. 2:11.

Desire—*aiteō*—to ask. In the following texts, where the word “desire” is found, it has these different meanings, as herein given. Eccl. 6:9, *nephesh*—

soul. Same with Gen. 2:7. Ps. 145:16, *ratson*—good pleasure. Job 31:35, *tav*—the mark. Luke 22:15, *epithumia*—great or over desire. Rom. 10:1, *eudokia*—good pleasure. Same with “good pleasure” in Chap. 1:5, 9, which see. Chap. 2:3, *thelema*—wish, will, willing. 2 Cor. 7:7, *epipothesis*—longing after. Acts 28:22, *axioo*—to think worthy. Luke 22:31, *exaiteo*—to ask excessively. Matt. 16:1, *eperotao*—to ask at or of. Phil. 4:17, *epizeteo*—to seek after. Luke 7:36, *erotao*—to ask. 1 Cor. 14:1, *zeloo*—to be zealous. Luke 9:9, *zeteo*—to seek. Mark 9:35, *thelo*—to wish. 1 Tim. 3:1, and Heb. 11:16, *oregomai*—to stretch the arms for. 2 Cor. 8:6; 12:18, *parakaleo*—to call alongside of. Same with “comforted” in Matt. 5:4, and ten other places.

Faint—*eklakeō*—to turn out badly, to cave in.

Tribulations—*philipsis*—pressure, affection.

Your glory—same with Chap. 1:6.

Christians are to see to it that they do not turn out badly, or allow their mansion of devotion and love, diligence and faith, to be “caved in” by the pressure of evil influence or by afflictions. Nor should they feel faint, or feel like turning aside, or “turning out badly” because of the afflictions of any other Christians. These same afflictions are “accomplished”—*epiteleō*—fulfilled; taking their last lick at “our brethren in the world.” 1 Pet. 5:9. Christ received many a stroke, many a stripe, while here on earth, but there are some of His stripes and afflictions yet behind. They are to be fulfilled, or completed, in the Church which is His body. Col. 1:24. In the fulfilling of these afflictions which are behind, or yet to be made up to the Christ, the devil is taking his

last "lick" at the "brethren," the body of Christ which must suffer "with Him." 2. Tim. 2:12.

All that is borne by the faithful soul only adds to the credit and honor of manhood's virtue, or is only adding another gem to the collection made along the way of an earthly life.

It is said that in Germany there stands a castle, on the extremes of which stand two towers. An old baron to whom this castle belonged, stretched huge wires from one of these towers to the other, thus constructing an æolian harp. So mighty were these wires that no ordinary winds could produce a sound upon them. When fierce storms and wild tempests rushed down the sides of the mountains and through the valleys, hurling themselves against these wires, they would roll out the sweetest and the most majestic strains of music conceivable. It is so with the grandest and deepest emotions of the human soul. The wilder the fury of the tempest, the sweeter the music the faithful soul sends forth.

Verse 14.—For this cause—this is the reason why. Bow—*kamptō*—to bend.

Father, Lord Jesus Christ—see Chap. 1:2.

Who is He? He is the Shepherd who is to gather from all hills and vales the scattered spirits of men and bring them into one fold in His love and grace. The great gates of Jerusalem are open and guarded by an armed sentinel. The shepherd has led His flock away to the hills of Judea, where, upon the sunny slope and in the valleys, they feed to their satisfaction. The sun sinks gently toward the western horizon. Night silently falls upon the landscape. The shepherd must seek protection within the gates where his flock may be secured from the prowling beasts of the night.

See, he goes before; the sheep follow him because they know his voice. "A stranger they will not follow." Behold the faithful shepherd leading his flock within the gates, and your mind will be carried along to the close of our world's day, to the falling shades of eternity. Behold the world's Redeemer, our great Shepherd, leads His flock away from the ravenous beasts of sin to a blessed security within the gates of "the eternal city," our Jerusalem on high. Our Shepherd stands before the gate. The armed sentinel steps aside, giving Him and flock a welcome reception. "To Him the porter openeth." We hear Jehovah say, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in." Here He shall secure His flock by the stream of never-failing waters and in pastures of ever-living greer

Verse 15.—Of whom—from whom.

Whole family—*pas*—all, every one, every part.
Family—*patri*—one's son.

Heaven and earth—see Chap. 1:10.

Named—*onomazō*—to name, give a name to. Same with Chap. 1:21; Luke 6:13.

Here Paul resumes the prayer started in Verse 1. God has but one family, the Church, in heaven and earth. This is easily understood when we know what Christ meant in Luke 20:36. In the resurrection men are to be as the angels because they are the children of God. Angels are the creatures of God and are intelligent and spiritual. They had to pass a trial as did the intelligent creatures of earth. Some angels fell, but some were faithful and were brought forth, born of the truth and the right, by everlasting righteousness, and are the "firstborn" Church. These are the Church of God "in heaven." See Verses 10, 11.

The Church derives its name from the Father Himself. It is not to be called after any man or doctrine. See Isa. 44:5-7. There being but one family in heaven and earth, it is as unlawful for a man to name the Church, or any part of it, after doctrines, or men, or their customs on earth, as it would be for the angels of heaven to divide themselves into factions and give to their sects a name.

The heavenly kingdom is the native land of the whole family in earth and heaven. Those here on earth are but sojourners. 1 Pet. 1:17. Their citizenship is in heaven. Phil. 3:20. Hence the law of the same God that governs those in heaven must govern those upon the earth. For this reason Christ taught His disciples to pray "Thy will be done in earth as in heaven."

The deepest thoughts of the heart of a man of God are sure to come out in prayer when he feels himself alone with God. It is here that the real man speaks. You may rest assured, too, that whatever a true friend prays for another, is in his heart what he feels that one to need the most. If you could but hear what that friend asks God to give you, you would know at once just how you stand in his estimation.

"Whole family." As the members of the physical body set forth the unity of the man, so does the building of the Church show the unity of the Builder's design. They have the same Father, hence the unity of relationship. The same life, hence the unity of nature.

A flock of sheep may be kept together in two ways. By putting a pen around them, or by the nature of each individual of the flock which causes them to seek the companionship of others. Flocks of sheep do not become confounded as to their own shepherd, even

without a pen around them. A sheep will not follow a strange shepherd except it be sick or has the rickets in the head. At such times it will follow anybody or thing that has motion. There is mischief in these fences. Men must refuse to accept them. Creeds define beforehand the limits of opinion, and tell us before we begin to inquire what results we are to arrive at. This prevents progress.

The word rendered "family" is from the same root as the word rendered "Father." The "whole kindred," or all those who are descended from this one Father. Who would think of representing the Father as being divided, or as being many fathers? The very thought is repulsive. Why, then, represent His Church as divided and named not as He has named it?

Heaven is the capitol of His dominion. When good men leave this sphere they go from a "mere colony" lying far out from the seat of government and the central city. We have plants in our northern climate which grow, but they are natives of a southern land. In their native soil they grow taller, their leaves are larger, and their blooms more fragrant. In fact, the power of the life of the plant is more freely and fully expressed. In this world Christian men grow in an alien soil and under colder skies. When they are transplanted to their native clime they will reach a large and harmonious perfection.

Men speak of the "communion of saints." Communion is literally common union, common fellowship, oneness. All Christians must have a common union with God and with each other.

Verse 16.—Grant you—*didōmi*—to give. Same with "give" in Chap. 1:17.

According—same with Chap. 1:5.

Riches of His glory—same with Chap. 1:18.

Strengthened—*krataioō*—to make strong. Same with “strong” in Luke 1:80; 2:40.

Might—same with Chap. 1:21.

Inner man—*esō*—inside man, inside human being, within. Compare with 2 Cor. 4:16. Man—*anthropos*—a human being. The up-looking one.

Paul prayed that they might be strong with power in the inside human life that “looks up” to God. Human means that which pertains to man—that which distinguishes him from the beast. It is a very erroneous idea that declares the spirit of man not human. Flesh and blood are human only because they are associated with man. The lower animals have flesh and blood similar to that which man has, but they are not human as a result of that. The grace and glory of the Father can give strength to the inside human being, until it will be able to sustain the outside human being when it is decaying. 2 Cor. 4:16. This inside man Peter calls “The hidden man of the heart.” 1 Pet. 3:4. The inner man must transform the outer man. Must speak through it, must flash out all of its light and love through this medium.

Verse 17.—May dwell—*katoikeō*—to settle down, to be at home.

Hearts—*kardia*—alluding to the seat of thought, source of wit and wisdom.

Being rooted—*rhizomai*—to be rooted, to take root. Same with Col. 2:7.

Grounded—*themelioō*—to lay a foundation. Same with Col. 1:21.

When men lay the foundation of their hopes upon Christ, the love of God, the balm for all the soul’s ills, the soul takes a firm hold in the deep glories of im-

mortality. The Spirit of the Saviour then settles down in the inner sanctuary of the human existence, making it His abiding place. He is at home there. He who tempts another to sin, tempts that one to shut out the Christ. Men should have no contempt for the soul in which the Christ is not ashamed to dwell.

Men often remark, "The devil is in that man," because of the way he acts. They may know just as certainly when the Christ is at home there, too, because of the way he acts. "Greater is He that is within us than he that is in the world." The whole universe, God and all His works, are summed up in love. It is the want of this that is now cursing the world of men.

"Rooted and grounded." The root draws the life; the foundation sustains the edifice. The root grows and through it fruit is presented; the foundation gives strength for security. The root needs daily and hourly supply: the foundation stands in its own completeness. The root gives the nature: the foundation holds it secure. The foundation gives the intellect its assurance: the root supplies the heart with its affections.

Verse 18.—Be able—*exischuō*—to have full power.

Comprehend—*katalambanō*—to receive down, or receive fully. To lay hold of, to come up with. Same with John 1:5.

All saints—same with Chap. 1:1.

Breadth—*platos*—width.

Length—*mekos*—longness.

Depth—*bathos*—the depth, deep things.

Height—*hupsos*—the top, summit, sublimity.

When a soul through faithfulness permits Christ to make His home therein, such a soul is enabled to come up with and to lay hold of, the surpassing love of God. It begins to see the breadth, or wideness, of this love.

It is seen, then, that God cares for others. His love encompasses all the people of earth, every nation in all creation. This drives a deadly dart at the heart of selfishness. God's love is long. It extends not only to those who are in harmony with the principle of purity, but reaches to those who oppose him. Yes, even to those who oppose themselves. 2 Tim. 2:25. To those who bless and those who curse. This love associates with the heart that is a friend along the way of life, and follows it with tenderest sympathy when it becomes an enemy. "Love never faileth." This love drives to the deepest depth of the soul's anguish. It reaches the lowest in sin. From the deepest gulf of sin to the highest plane of perfection this love extends. There is no end to the love of Christ, yet the vastness of its power and its greatness, combined with its humility and condescension, is something that surpasses human knowledge. Its reigning sceptre is held out where the Christ dwells, and its resurrection power is with the faithful dead.

Verse 19.—Know the love of Christ—see Chap. 1:3, 4.

Passeth knowledge—*hyperballō*—to cast over, to surpass; *gnōsis*—to know. That which passes human understanding.

Be filled—same with Chap. 1:23.

Fullness—same with Chap. 1:10.

The following is the Twentieth Century Translation of these Verses 14-19:

"This, then, is the reason why, when I kneel before the Father—from whom all 'fatherhood' in the heaven and on the earth derives its name—I pray that in the wealth of His glory He will strengthen you with His power by breathing His Spirit into your very souls, so

that, as the result, the Christ in His love may, by means of your faith, make His home in your hearts; and I ask that, when firmly rooted and established, you may, in company with all Christ's people, have the power to grasp, in all its width and length and height and depth, and to understand—though it is beyond understanding—[now] what the love of the Christ is, so that you may be filled to the full with God Himself."

The word "with" is from *eis*, meaning with a view to, or in order to. Paul's meaning is this: "That you might be filled with this love in view of the fullness of God." We have but the earnest of our inheritance here. Chap. 1:14. We can not receive God's fullness here, or we would have the full benefits of our future heavenly home and inheritance here on earth. Being filled with God's love will bring us to the sphere of His fullness. It is not the fullness of God we are to be filled with here, but filled with love in view of the fullness of His glory reserved in heaven for the pure in heart. See Verse 15. That which Christ, through love, has gone to prepare, we, through love, shall be prepared to enjoy.

Verse 20.—Able—*dunamai*—to be powerful, to have power. Compare with Verse 18 and Luke 1:20.

Exceedingly abundantly above—*hyper ek perissou*—over, above.

Ask—*aiteō*—to ask for that which is craved. Same with Luke 1:63. Same with "desire" in Verse 13.

Think—*noeō*—to ponder, conceive, understand. Same with "understand" in Verse 4 and Matt. 15:17; 16:9, 11; 24:15; Mark 13:14; John 12:40; Rom. 1:20; 1 Tim. 1:7; Heb. 11:3.

According to—same with Chap. 1:19.

Worketh—same with Chap. 1:11.

By the power of the same love that works in the Christian, making him feel obedient to God and akin to his fellowman, God does for him above all that which he could crave, conceive, or understand. He can do all that you ask, all that you think, above all you ask or think, abundantly above all you ask or think, exceedingly abundantly above all you ask or think.

Verse 21.—Unto Him—the Father

Be glory—same with Chap. 1:6.

The Church. See Chap. 1:22, 23.

All ages—all generations. Same with Chap. 2:7.

World without end—*tou aiōnos tōn aiōnōn*—age upon age, or age after age, or through the ages.

In the Church, all credit and honor belong to Christ through all generations, because He built the Church, is its foundation, its Head and its lawgiver. Sitting in heavenly places with Christ, the Church reflects the beams of glory and love from the face of the Sun of Righteousness, 2 Cor. 4:6, into the path of benighted mortals at her feet. Being one with Him, whatever finds exercise in Him finds exercise in His body, the Church. He can not withhold this exercise from any one who is one with Him. This Christ meant when He said, "The glory which Thou hast given Me I have given them." John 17:22.

Here we are in the midst of the wonders of all ages. The disclosure of God's mysterious plans overwhelm us with the greatness of their scope and the magnitude of the splendor of the divine character behind them. In Christ is the center of all men and angels. Heaven and earth are under the management of one Head. From this central life all men are to receive their impulse; are to walk and live under the power of this exalted fellowship. The great salvation thought out in

the mind of God in heaven ages ago must now become a personal salvation which terminates in that collective salvation of all social spirits in Christ. He who is the "new man" now becomes the living bond for all mankind. It is the song of the universe in which heaven and earth join in harmony.

CHAPTER IV.

Verse 1.—Therefore—*oun*—now, then.

Prisoner—same with Chap. 3:1.

Of—*en*—in.

Beseech—*Parakaleo*—to call to one's side. Same with "desire" in Verse 13.

Walk worthy—*axios*—worthily.

Vocation—*klesis*—a calling. Legal summons.

Called—*kaleomai*—to be called.

Why is one-half of this epistle made up of exhortations? Because the best of men need them. "Walk worthily of God." 1 Thess. 2:12. Called unto holiness. 1 Thess. 4:7.

Divinity is the profession of the preacher.

Medicine is the profession of the physician.

Arms is the profession of the soldier.

Men are supposed to devote their time to their calling or profession. Holiness of life is the profession of the Christian. Christians must follow it. Heb. 12:14.

"The end of the law is love out of a pure heart and of a good conscience and of faith unfeigned." 1 Tim. 1:5. Purity is uncompounded. It can not be analyzed. It is the "end of the law." "Wisdom from above is first pure." Jas. 3:17.

Conscience. The word from which this is taken in the text is *suneidesis*—a knowing of one's self. But the word "conscience"—*con scia*—knowing self with another. It was given that man might know himself in relation to God. He can only know himself as he really

is, when he knows himself in the light of God's revelation to him. Man knows what he is in proportion as he becomes what he ought to be. The end for which a man acts must be his own. In this none may have a share. That is not virtue which waits on another's help, or follows only because others have gone that way. Alone and single-handed, deserted and derided, virtue's eye is clear, its look is steady, its step is firm in the path of duty as if thousands were by its side. Virtue looks straight ahead without inquiry as to where the multitudes are going. True dignity is sustained in no other way than the convictions of one's inner life. Otherwise a man renounces his manhood and voluntarily takes the place of an animal, to be used by others. When a man loses this dignity, he fights not to sustain character as he professes to do, but to sustain the deception in the minds of others.

Verse 2.—All lowliness—*topeinophrosunē*—lowliness of mind. Same with Phil. 2:3. In classic Greek the meaning is "meanness of spirit." Here it means "lowly of one's self."

Meekness—*praotēs*—mildness.

Longsuffering—*makrothumia*—forbearing; to suffer long.

Forbearance—*anechomai*—to hold self back or up.

The Spirit of the Christ gives an humble mind and gentle disposition which will hold self back through love and care for others. Heaven must be taken by "violence," Matt. 11:12, but earth is to be taken by meekness.

Verse 3.—Endeavoring—*spoudazō*—to make haste, make speed.

To keep—*tereō*—to watch, to observe. Same with "watched" and "watching" in Matt. 27:36, 54.

Unity of spirit—*henotēs*—unanimity. Same with Verse 13. The unity which the Spirit gives.

Bond—*sundesmos*—joint-bond. That which binds together. In surgery, “a ligament.” In grammar, “a conjunction.”

Peace—same with Chap. 1:2.

Christians should make haste to locate and to keep out of their midst anything which would hinder the concord or harmony the Spirit gives. Unity of spirit is the result of the similarity of nature, or life. See 2 Pet. 1:4.

Endeavoring. Literally, earnestly, or zealously; giving diligence to maintain, not entertain, the unity among men which the Spirit gives. By doing this, men will “Mark them which cause division.” Rom. 16:17.

Joint-bond. Taken from the manner of binding prisoners together to keep them from getting away or separating from each other.

Unity can subsist only between things not similar, things unlike each other, yet coursed by the same life. There is no unity in the mass of pebbles which form the sand pile. They are similar. They are simply a mass. They can form no unity. Take away any number of grains of the sand and a complete mass remains. There is no unity in a flock of sheep. Here is but a repetition of a number of things which are similar to each other. Take away a number and no unity is lost. Five is as much a flock of sheep as is a thousand.

Unity is made up of dissimilar members. The physical body is used by Paul to represent this unity. 1 Cor. 12. Each member is deficient within itself. Each member must receive help from, and give help to all other members of the same body. The arm is very unlike the eye, but cut the arm off and the unity

of the body is gone. Only a remnant of the whole remains. Each member is directed by the life that is the life of all the members, and not the life of itself or any other member of the body. There is unity in an army.

In the mineral kingdom all is governed by the same law, yet one mineral throws off its crystals in the shape of hexagons, while another throws off pentagons. The law is the same, but the development varies according to environment, or the nature of the mineral substance with which these crystals come in contact. External Church unity will never appear until we observe this universal law and understand from whence the difficulties arise. Men are yearning for a remedy for the cause of confusion, but they frame projects larger or smaller, for unity, according to their better or baser ideas.

God calls not for uniformity. We have enough of that in the graveyard, and that is not the work of God. God's work is unity in variety. God's wisdom is "many sided." Chap. 3:10. One force throws out, another draws in. Once force pushes upward, another pulls downward. There is but one principle, that for the good of all creation. The same principle caused God to grant little light to Moses, and more to the prophets, and the greater to the apostles. Why? Because this principle requires that the object proposed to the faculty must be proportioned to the faculty. A truth proposed to man's intelligence must be in proportion to that intelligence. Men must love God with all of their powers, yet this love is regulated by the ideas men have of God. More or less pure as the mind is neglected or enlightened. Destroy the center of a system, and the whole system is destroyed. If men

fail to recognize Christ as the center of Christianity, for them the whole Christian system will be destroyed. To be "of one accord" does not mean that all shall do the same thing, more than the hand does as the foot should do. Each member draws the same life from the same Head. Hence no member, when rightly directed, can do anything which will antagonize or injure another member of the same body. In a choir of musicians we do not expect all to use the violin. No one with sense could wish a whole band of flutes. One musician may know nothing about another's instrument; yet when each one plays as he should all is harmony.

One may have no pain in his hand or foot, but his head aches; where then is the harmony of that body? There can be unity in nothing but *truth* and *right*. All things which are true and right must harmonize. Bad men may combine for some purpose, but they can not unite. None but true men can unite.

Verse 4.—One body. See Chap. 1:22, 23.

One spirit. It has but one unity, but one bond of peace and love. Keep it in this bond.

Are called—same with Verse 1.

One hope—same with Chap. 1:18.

Your calling—same with Chap. 1:18. See Verse 1.

There is but one body or church from the simple fact that there is but one Spirit to dwell therein. The spirit which animates with one will, the otherwise inert matter, makes the one body. Without this spirit it is not a body, it is but a corpse. Jas. 2:26.

But one hope. All Christians have the same hope of immortality. This is to be made fully manifest in Christ in the eternal state. Hence men should recognize but one body, or Church, in Him. There is but

one Church as there is but one hope. Christ is our hope. 1 Tim. 1:1. He is the Head. There can be no more churches than hopes; no more bodies than heads.

The church is a society for the abolition of sin and death. That this one rolling body, Dan. 2:35, shall roll onward, enlarging until it fills the whole world, is the "hope of our calling." With this hope within us and its end in view, but one body should be recognized in order that the world the Church is trying to save, might believe in Christ unto their salvation. John 17:21-23.

Verse 5.—One Lord—or Master. Same with Chap. 1:2.

One faith—same with Chap. 1:15.

One baptism—*baptisma*—one dipping, one immersion.

Verse 6.—God and Father—see Chap. 1:2.

Above all—*epi*—upon all, over all.

Through all—*dia*—from end to end.

"To God who rules over all, works through all, and lives in all."—*Twentieth Century New Testament*.

There is but one Master, and He is the only One in whom to place confidence. There is but one Christian baptism observed in the name of the one Christ. But one Father, hence all Christians are all of one family. God is above His Church as a covert in the time of storm. He is through the Church from end to end, as Inspector of its needs. He is in all, or in each member of this body as a real living power.

There are seven elements of unity here enumerated in the plan for the oneness of all Christians. One Body; one Spirit; one Hope; one Lord; one Faith; one Baptism; and one God and Father of all. Linking

into each other these form a chain that circles the universe, and which represents the perfection of the redemption scheme.

These elements resolve themselves into the Trinity; Spirit, Lord and Father of all. The Spirit and Lord Christ, are each accompanied by two uniting elements. In one spirit are we inducted into the one body. 1 Cor. 12:13. Through the fellowship of one spirit we are brought into communion with God, which gives us one hope reaching beyond the mortal veil into the unseen. Heb. 6:9.

One Lord. The spirit's eye is turned from all other lords to the One Christ of God.

One faith—see Verse 13.

One baptism. No one has been legally baptized except those who have found the "one baptism" and observed it, more than one is a true believer who has not found the "one Christ" and believed in Him. To be baptized into the name of the reigning Lord, is to be baptized as He has directed. There can be but one baptism. Find that "one" and observe it.

The Saviour Lord occupies the position between "faith and hope." With one hand He lifts the penitent out of sin; with the other He points to the eternal glories in the presence of the Father. By present faith we live in view of the "hope set before us." He is also mentioned here between the Father and the Spirit, His proper place in the unity of the God-head.

One baptism. "For—*en*—in one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." 1 Cor. 12:13.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

“Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” John 3:5.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried* with Him by baptism into death; that like as Christ was *raised* up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* together in the *likeness* of His death, we shall be also in the *likeness* of His *resurrection*.” Rom. 6:3-5.

The word “baptize” is, properly speaking, a Greek word,—*baptizo*—adapted to the English language by a change in its termination. This is the word used by the writers of inspiration to express and define the ordinance. Divine Wisdom has used a word of positive and definite meaning, and one whose import would naturally admit of no doubt. What does it mean? May we appeal to those who know the language to which this word belongs?

“To *dip*, to *immerse*, as we do anything for the purpose of dying it.”—*Scapula*.

“Properly, it signifies to *dip*, to *immerse*, to *immerse in water*.”—*Schleusner*.

“To baptize, to *merge*, to *bathe*.”—*Schrevelius*.

“To *dip*, *immerse*, or *plunge* in water.”—*Parkhurst*.

“To *immerse*, *immerge*, *submerge*, *sink*.”—*Greenfield*.

“To *dip*, *immerse*, to cleanse or purify by washing.”—*Green*.

“To *merge* or *immerse*, to *submerge*, or *bury* in water.”—*Stevens*.

“To baptize signifies only to *immerse*, not to wash, except by consequence.”—*Alstidius*.

"To *merge, immerse, to wash, to bathe.*"—Schottgen.

"Properly, it means *to dip or immerse in water.*"—Stockius.

"To *immerse, to sink.*"—Robinson.

"*Baptizo, to dip, to immerse, to sink.*"—Sophocles.

"The *primary* meaning of the word is *to dip, to immerse.*"—Athon.

"*Baptizo, immerse, submersion, for a religious purpose.*"—Cremer.

"To *immerse, submerge, to overwhelm.*—Grim's *Lexicon of the New Testament.*

"*Baptize* means *to dip, plunge or immerse* into any liquid. All lexicographers and critics of any note are agreed in this."—Moses Stuart.

"To *baptize* is *to immerse or dip, the body, or part of the body which is to be baptized, going under water.*"—Rosenmuller.

"To *baptize* is *to plunge, to dip.*"—Wetstein.

"To *baptize* signifies *to plunge.*"—Vossius.

"The native and proper signification of it is, *to dip into water, or to plunge under water.*"—Leigh.

"The word *baptism* is of Greek origin, which signifies *to baptize, to dip into, to immerse.*"—Turretin.

"Christ commanded us to be *baptized, by which word it is certain immersion is signified.*"—Beza.

"The word *baptize* signifies *to immerse; and the rite of immersion was observed by the ancient Church.*"—Calvin. Inst., B. 4, Ch. 15, Sec. 19.

"It can not be denied that the *native* signification of the word *baptism, is to plunge, to dip.*"—Witsius.

"The term *baptism* is a Greek word. It may be rendered *a dipping, when we dip something in water, that it may be entirely covered with water.*"—Luther. Cited by Du Veile on Acts 8:38.

“To baptize, to dip one into water, to plunge one into the water.”—Wilson.

“The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion.” Campbell. (Presb.)

“The custom of the ancient Church was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour.”—Bp. Taylor. Com. Matt. 3:16.

“Christ submitted to be baptized, that is, to be buried under water, and to be raised out of it again, as an emblem of His future death and resurrection.—MacKnight. Epist. Rom. 6:3, 4.

“That the baptism of John was the immersion of the body, in which manner both the ablutions of unclean persons and the baptism of proselytes were performed, seems evident from those things which are related to it; namely, that he baptized in Jordan, and in Enon, because there was much water; and that Christ, being baptized, went up out of the water.”—Lightfoot. The most distinguished and influential member of the Westminster Assembly, on Matt. 6:6.

“Jesus being baptized, no sooner rose out of the water, than heaven was opened to Him.”—Dr. Campbell.

“A great part of those who went out to hear John were baptized, that is, dipped in the Jordan.”—Poole. Annot. on Matt. 3:6.

“The one part of the action—the submersion—represents the negative aspect, the taking away of the old man; the other—the emersion—denotes the positive aspect, the appearance of the new man.”—Olshausen. (Luth.) Com. Rom. 6:3, 4.

“The mode of John’s *baptism* has been, and still is much discussed, but the practice of the Eastern Church, and the very meaning of the word (*baptizo*) leaves no sufficient ground for questioning that the original form of *baptism* was *complete immersion in the deep baptismal waters.*”—Dean Stanley. “History of Eastern Church.”

“He led them in groups to the Jordan, and *immersed* each singly in the waters, after earnest and full confession of all their sins.”—Geikie. “Life and Words of Christ,” Vol. 1, p. 405.

“*Baptizein* undoubtedly signifies *immersion*. No proof can be found that it means anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a ‘sacred sense,’ is out of the question.”—Prof. Harnack, in *Independent*, Feb. 19, 1885.

“Then cometh Jesus from Galilee to Jordan, unto John, to be *baptized* of him.” Matt. 3: 13.

“And John was *baptizing* in Enon, near to Salim, because there was *much water* there.” John 3: 25.

Why resort to a place where there is *much water*?

Calvin, who is pronounced by Scaliger as the most learned man in Europe, says, “From these words of John 3: 23, it may be inferred that *baptism* was administered, by John and Christ, by *plunging the whole body under water.*” Com. John 3: 23.

“*Many waters*; so the rite of *immersion* required.” Bengel. Com. John 3: 23.

“It is apparent that both Christ and John *baptized* by *dipping the body in the water*, else they need not have sought places where had been a great plenty of water.”—Poole. Annot. John 3: 23.

“Because there was *much water* there in which their

whole bodies might be *dipped*.”—Whitby. Crit. Com. John 3:23.

“As the Jewish custom required the persons to stand in water, and having been instructed, and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then *plunged* themselves *under the water*, it is *probable* that the rite was thus performed.”—Adam Clarke. Com. John 3:23.

“And they went *down both into* the water, both Philip and the Eunuch, and he *baptized* him. And when they were come *up out of* the water, the Spirit caught away Philip.” Acts 8:38, 39.

Of this Calvin says: “Here we perceive how *baptism* was administered among the ancients; for they *immersed the whole body in water*.”—On Baptism, Ch. 3, p. 56.

“For what need would there have been of Philip and the Eunuch going *into this* (the water), were it not that the *baptism* was to be performed by *immersion*?”—Dr. Towerson. Com. Acts. 8:38.

“But that this customary rite was performed by *immersion*, and not by pouring, is indicated both by the proper signification of the word, and the places chosen for the rite.”—Grotius—one of the most illustrious names in literature, says his biographer. Annot. Matt. 3:6.

“It is *without controversy*, that *baptism* in the primitive Church was administered by *immersion in water*, and not by sprinkling, seeing that John is said to have *baptized in Jordan*, and where there was *much water*, as Christ also did by His disciples in the neighborhood of those places. Philip, also, *going down into*

the water, *baptized* the Eunuch.—*Venema*. Eccl. Hist., Ch. 1, Sec. 138.

“The proper signification of *baptizo* is to *immerse*, *plunge under*, to *overwhelm in water*.”—*Zanchius*, whose opinion, De Courcy declares, “is worth a thousand others.” Works, Vol. 6, p. 217. Geneva, 1619.

“The custom of *ancient* churches was not sprinkling, but *immersion*.—*Bp. Taylor*.

“It can not be denied that the native signification of the word *baptain*, and *baptzein*, is to *plunge or dip*.”—*Witsius*. Econ. Cov. p. 1213.

“The term *baptism* is Greek. In Latin it may be translated *immersio*; since we *immerse* anything into water, that the *whole* may be covered with water.—*Luther*, the great Reformer. Works, Vol. 1, p. 74. Wit. Ed. 1582.

“*Baptism* is *immersion into water*, which is made with the admirable benediction.”—*Melancthon*, the Greek scholar, and companion of *Luther*. Melanct. Catec., Wit. 1580.

“The party to be *baptized* was *wholly immersed*, or *put under water*.”—*Cave*. In his Christian Antiquities.

“*Baptism*, or an *immersion into water*, according to the *ancient* rite of administering it, is a figure of our burial with Christ, and of our conformity to His death.”—*Bp. Sherlock*.

“There was no such thing as sprinkling used in the apostle’s days, nor for many ages after them.”—*Mede*. Dis. on Tit. 3:5.

The act of *baptizing* is the *immersion* of the *believers in water*. This expresses the *force of the word*.”—*Vitringa*. Aphorism, 884.

“That *baptism* used to be performed by *immersion*, and not pouring, appears by the proper signification

of the word, and by the places chosen for the administration of the rite.”—*Grotius*. Annot. Matt. 3:6; John 3:23.

“To *baptize* signifies to *plunge*, as is granted by all the world.”—*Bp. Bossuet*. Stennett against Russen, p. 174.

“*Baptized*—that is to say, *ducked* in the water, for a sacred sign and seal of the expiation and remission of sins.”—*Diodati*. Annot. Matt. 3:6.

“In the primitive times the manner of *baptizing* was by *immersion*, or *dipping the whole body into water*.”—*Samuel Clark*. Exp. Ch. Catech., p. 294, Ed. 6.

“The water solidifies so readily around everything that is *baptized into it*.”—*Strobo*.

“Call the old Expiatrix, and *baptize thyself into the sea*.”—*Plutarch*.

“Then bravely *baptizing* himself into the lake Copias.”—*Plutarch*.

“They *baptize* into the water, therefore, a pole.”—*Achilles Tatius*.

“And was *baptized* of John *into the Jordan*.”—*Matthew*.

“There is here plainly a reference to the *ancient mode of baptism by immersion*.”—*Bloomfield*. (Epis.) Gr. New Test. Expo. Rom. 6:4.

“What led him to the Jordan was his business as a *baptizer*. This action, consisting in *complete immersion*.”—*Holtzman*. (Presb.)

“And were *baptized, immersed*, in the Jordan.”—*Lange*. (Luth.)

“John had chosen the Jordan because there was enough water for the customary *baptism*, and at the fords much people were passing.”—*Grass*. (Rom. Cath.)

“That this rite was performed, not by *sprinkling*,

but by *immersion*, is indicated by the peculiarity of the name, the places chosen for its observance, and the many allusions of the apostles, which can not be referred to sprinkling.”—*Hugo Grotius*. (Arminian.)

“John extends ablution to *complete immersion*; that is *really baptism, dipping in deep*.”—*Riggenbach*. (Presb.)

“And I myself am one of those *baptized* by that great wave.”—*Libanius*. Epist. 25.

“We are *buried with Him*. Alluding to the *ancient manner of baptizing by immersion*.”—*Wesley*. Notes.

“*Immersion* which takes place in *baptism*, signifies and expresses, as has been said, the burial of Christ.”—*Chancellor Est*. (Rom. Cath.)

“This passage (Rom. 6:4), can not be understood unless it be borne in mind that the *primitive baptism was by immersion*.”—*Conybeare and Howson*. (Episc.)

“*Baptism* consists in the *immersion of the whole body in water*.”—*Scholz*.

“*Immersion*, and not sprinkling was unquestionably the *original form*.”—*Schaff*. (Presb.)

“The language of the New Testament and of the *primitive fathers* sufficiently point to *immersion as the common mode of baptism*.”—*Prof. Browne*. Smith’s Bible Dict., Art Bap.

“It only remains to be observed that *baptism*, in the *primitive Church*, was evidently *immersion* of the body in water.”—*Dr. Jacobs*.

“Therefore we are *buried with Him by baptism* into death.” Rom. 6:4.

“*Buried with Him in baptism*.” Col. 2:12.

“Our *baptism or submersion* was a symbol of our death to sin and our resurrection to newness of life.”—*Lewin*. (Episc.) Life and Epist. of Paul, p. 542.

"Holy *baptism* is the outward, visible sign of water, in which, in those days, one was *immersed*, or, as it were, *buried*; the sign, indeed, of our dying and rising again."—*Bp. Colenso*. (Episc.) Epist. to the Rom.

"In *baptism* our sins are drowned and *buried*. We renounce them and are delivered from them, and leave them there as the Israelites did their enemies, the Egyptians, in the depths of the Red Sea."—*Bp. Wordsworth*. (Episc.) The Holy Bible, with notes and Intro.

"When ye were *immersed* into the water by *baptism*, ye were ingrafted into the death of Christ."—*Zwingle*. Annot. Rom. 6:4.

"For in the Greek to be *baptized* is the same as to be *submerged*."—*Maldonatus*. Com. Matt. 20:22; Luke 12:50.

"*Down into* the water with those they baptize, and come *up* again."—*Hermas*, 95 A. D. Stennett vs. Russen, p. 143.

"Washed in the water in the name of the Father, Son and Spirit."—*Justin Martyr*, 140 A. D. Apol. Secs. 79, 85, 86.

"There seems no reason to doubt [with Eadie] that both here—Col. 2:12—and in Rom. 6:6, there is an allusion to the *immersion* and *emersion* in the *baptism*."—*Bp. Elliott*. (Episc.) Com. on Col.

"This sprinkling, which appears to have first come generally into use in the thirteenth century, in place of *entire immersion of the body*."—*Van Oosterzee*. (Presb.) Christ. Dog., p. 749.

"The person to be *baptized* is let down into the water, and, with a few words said, is *dipped*."—*Tertullian*. A. D. 204.

"We are *buried* with Christ by *baptism*, that we

may also rise with Him.”—*Gregory*, A. D. 360. Stennett’s reply, p. 144.

“Thou saidst, I do believe, and wast immersed in water; that is, thou wast buried.”—*Ambrose*, A. D. 374. Stennett’s reply to *Russen*, p. 144.

“To be baptized and plunged into the water, and then emerge and rise again, is a symbol of our descent into the grave and our ascent out of it.”—*Chrysostom*, A. D. 398. Hom. 40 on 1 Cor., p. 186.

“Baptism is immersion, and was formerly celebrated according to the force and meaning of the name. Now it is only rantism, or sprinkling, not immersion, nor dipping.”—*Salmasius*. Wolf. Crit. Matt. 28:19.

“In this century [the first] baptism was administered in convenient places without the public assemblies, and by immersing the candidate wholly in water.”—*Mosheim*. Eccl. Hist., B. 1, Cent. 1, part 2, chap. 4.

“So far as it respects the mode and manner of outward baptizing, there can be no doubt that immersion, and not sprinkling, was the original normal form.”—*Schaff*. Hist. Christ. Ch., p. 488, Mercer Edit.

“And this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church—Church of England.”—*Dr. Whitby*. Annot. Rom. 6:4.

“Several authors have shown and proved that this manner of immersion continued, as much as possible, to be used, for thirteen hundred years after Christ.”—*Dr. Stockhouse*. Hist. of Bible, B. 8, chap. 1.

“Thirteen hundred years was baptism generally and orderly performed by the immersion of the person under water, and only in extraordinary cases was sprinkling, or affusion, permitted. These later methods of

baptism were called in question, and even prohibited."

—*Dr. Brenner*. Hist. Exhibit. Bapt., p. 306.

"*Immersion* in water was general until the thirteenth century among the Latins; it was then displaced by sprinkling, but retained by the Greeks."—*Von Colln*. Hist. Doct., Vol. 2, p. 303.

"From the thirteenth century sprinkling came into more general use in the West. The Greek Church, however, and the Church of Milano still retained the practice of *immersion*."—*Hagenbach*. Hist. Doct., Vol. 2, p. 84, Note 1.

"As this —*dipping*—was the original apostolic practice, so it continued the *universal* practice of the Church for many ages."—*Bingham*. Antiq. Christ. Ch., B. 11, chap. 2.

"The practice of *immersion* continued until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned."—*Ancient Christ.*, chap. 19, Sec. 12.

"Whatever weight, however may be those reasons, as a defense for the present practice of sprinkling, it is evident that during the first ages of the Church, and for many centuries afterwards, the practice of *immersion* prevailed."—*Encyclo. Ecclesiastica*. Art. Bapt.

"In the fourth century special buildings for this holy ordinance [*baptism*] began to appear, either entirely separate, or connected with the main church by a covered passage. The need of them rose partly from the still prevalent custom of *immersion*."—*Schaff*. Hist. Christ. Ch., Vol. 2, pp. 558, 559, Sec. 108.

"The baptisteries," says Murdock, "were a sort of cistern in which the candidates were *baptized by immersion*."—*Mosh*. Eccl. Hist., Vol. 1, p. 281, note 15.

"That *baptism* in the beginning was by *immersion*

we know from the narratives of the New Testament. The person to be *baptized* descended several steps into the reservoir of water, and then the *whole body was immersed under water.*”—*Hagenbach*. Hist Christ. Ch., chap. 19, p. 324.

“The first baptistery, or place appropriated to baptism, of which any mention is made, occurs in a biography of the fourth century, and this was prepared in a private house.”—*Coleman*. Ancient Christ. Exemplified, chap. 19, Sec. 10

“The baptistery was entirely distinct from the church up to the end of the sixth century; after which period the interior of the church received it.”—*Brande*. Dict. Arts, Sci. and Lit., Art. Baptistery.

“*Baptism by immersion* continued to be the prevailing practice of the Church as late as the fourteenth century.”—*Doellinger*, Ch. Hist., p. 294.

“Do you see, beloved, how the prophets spake before time of the purifying power of baptism? For he who comes down in faith to the laver of regeneration, and renounces the devil, and joins himself to Christ; . . . comes up from the baptism brilliant as the sun, flashig forth the beams of righteousness.”—*Hippolytus*. A. D. 170. Discourse on the Holy Theophany.

“But after that, by the help of the water of new birth, the stain of former years had been washed away, and a light from above, serene and pure, had been infused into my reconciled heart—after that, by the agency of the Spirit breathed from heaven, a second birth had restored me to a new man.”—*Cyprian*. A. D. 200. Epist, of Cyprian.

“And such as is the union of the Word with baptism, is the agreement of milk with water; for it receives it alone of all liquids, and admits of mixture

with water, for the purpose of cleansing, *as baptism for the remission of sins.*”—Instructor Ante Nicene Fathers, Vol. 2, p. 222.

“There is to us one, and but one, *baptism*; one God, and one *baptism*, and one church in the heavens. We enter, then, the *font* once; once are sins washed away, because they ought never to be repeated. But the Jewish Israelite bathes daily, because he is daily being defiled; for fear that defilement should be practiced among us also, therefore was the definition touching the one bathing made.”—*Tertullian*. Baptism, chap. 15.

After this statement of the one *dipping*, it would be well to allow the same early writer to state how more than one *dipping* came to be practiced.

“When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Here-upon we are thrice *immersed*, making a somewhat *ampler* pledge than the Lord has appointed in the gospel.”—The Chaplet, or De Corona, chap. 3.

It is here that they certainly “jumped over the house to unlock the little gate.”

It would be profitable just here to have a historical statement regarding the beginning of the practice of sprinkling.

The first authenticated instance of such a departure was about the middle of the third century, or A. D. 250. This was in the case of Novatian. Of this Eusebius, the historian, declares: “He fell into a grievous distemper, and, it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed *baptism*.”—Ecc. Hist., B. 6, chap. 43.

Baptizo is found *eighty* times in the New Testament, and is derived from *bapto*. It is nearly always used to designate the ordinance of *baptism*. *Baptisma* is found twenty-two times, and *baptismos*, four times, both being from *baptizo*. Not one time does either of these terms signify anything else but to *dip*, or *plunge*.

Bapto is found three times, and also means to *dip*, but is never used to describe *baptism*. The reason is because it has other meanings as well as that of *dipping*. If such a term as this should have been used the nature of the ordinance might have been misunderstood. *Baptizo* does not mean a washing, but simply a *dipping into water*. Any word that means more than that would confuse the mind if it were used with reference to this ordinance.

Louo is found six times, and means to wash; to wash the whole body; to bathe. If *baptism* means to wash, this word would have been just the one to have used. But this word is never applied to *baptism*.

Nipto is found seventeen times, and means also to wash, to wash the extremities, as the hands, face or feet. But this word is never used to express *baptism*. If water applied to the face is *baptism*, this is the very word that should have been used.

Breko is found seven times, and means to wet, or to moisten, but it is never used to designate *baptism*. If to moisten the forehead with water is *baptism*, this is the word that would have so expressed it.

Rantizo is found four times, and means to sprinkle. If *baptism* could be performed by sprinkling, this is the word of all words in the New Testament that should have been used. But this word is never used to signify the ordinance of *baptism*.

Keo is found many times, and means to pour, but is

never used to designate *baptism*. If *baptism* may be performed by pouring, this is the word that would so express it.

Katharizo is found thirty times, and means to purify, but is never used with reference to *baptism*.

Why, of all these words, is but the one used? The only consistent answer would be, because *baptism* means *immersion*, and nothing but *immersion* is baptism.

For baptism see Luke 3:16-21.

Verse 7.—Every one of us—Christians.

Grace given—same with Chap. 1:2.

According to—same with Chap. 1:5.

The measure—*metron*—length, or capacity; stature; manhood.

Gift—same with Chap. 3:7.

The measure of Christ's gift is ever according to the needs of the world of men. The measure of the gifts of men extend according to their opportunity of doing good. "When the hour calls for the man, the man comes to meet the hour." When the divine hand strikes the summons, it prepares the representative fitted for that special work. Every Christian receives some gift which fits him for a certain usefulness. Loyalty to the Head of the Church demands that he make the best use of it. Every gift within the sphere of man is a prophecy of other gifts to follow. The little vine that clings to the wall is as much the creation of God as is the "Cedar of Lebanon," the star as well as the sun. The pebble has its place as fittingly as the mountain; the dewdrop as the heaving ocean.

Verse 8.—Wherefore—because of "the gift of His grace."

Ascended—*anabainō*—to go or come up. See Acts 1:9.

On high—*hupsos*—height Same with Luke 1:78.

Captivity—*aichmalōsia*—a taking by the spear

Captive—*aichmalō teuō*—to take by the spear.

Gave gifts—*doma*—present, gift. Compare with Chap. 2:8; 3:7; and Verse 7.

Verse 9.—Ascended—same with Verse 8.

Descended—*katabaino*—to go or come down.

Lower parts—*katōteros*—lower down; lower than the plane of view.

Earth—same with Chap. 1:10.

“If He ascended, what does it mean but that He also descended into the under regions of the earth? This going up must imply that He had already gone down into the world beneath.”—*Twentieth Century Testament*.

He went up because He had gone down. From a throne in the highest celestial glory and power to the lowest position of a slave in a sin-cursed earth. Onward, downward, into the under world's abyss, the very sight of which makes men shudder as they peer over the edge of the grave. On the wings of immortality He again mounted upward from the darkening depths. Upward, through the gate of Hades, He stepped upon earth to salute men, living men, in the name of peace. Enveloped in glory, upward, through the riven clouds and past myriads of expecting angels. The everlasting doors lift up their heads, Ps. 24:9, and the King of Glory enters.

In His first conquest He annexed earth to His dominion. He drove the champion of earth through the gates of death, and conquered him in his last retreat. He now annexed Hades and was proclaimed Lord of lords, and King of kings. Traveling in the greatness of His strength He conquered all. Lord of

angels and King of men. He has been crowned Lord and King of both the dead and the living. Those who died under the old covenant now have boldness to come forth from their prison, because His blood was left upon either post of the door of Death. Hades had but one door until Jesus came. This door He entered as man entered. Its key He wrested from its keeper, Rev. 1:18. Having followed iniquity in all of its mysteries, He opened a door outward from the Unseen through which immortality gleams. A way never known by sin and its consequences.

The wonderful gifts possessed by the apostles were given through the Holy Spirit. The Spirit was not sent until Christ ascended, therefore the gifts it brought are associated with His ascending on high.

He went down into the lower division of the universe and conquered the "King of Terrors." He spoiled his palace, carried away the bars of the grave and prepared the way for a resurrection to eternal glory. He spoiled the power of Death. He filled Death's dominion with the terror of His resurrecting presence, and then ascended into heaven to fill the everlasting kingdom with the power of His glorified presence.

It was the custom of Roman emperors at their triumphal entrance to cast new coins among the people. "Gave gifts to men." When Christ ascended triumphantly into heaven He threw to men the greatest, new and most precious presents ever given.

The emperors ascended to the Capitol in chariots of state, with their captives following on foot and their hands bound behind them. Those who were captives to Satan and sin He has led into captivity to His grace and love.

Verse 10.—Descended; ascended—same with Verse 9.

Up far above—same with Chap. 1:21.

All heavens—*ouranoi*—all the heavens. In Heb. 4:14; 7:26, we should read, “passed through the heavens” to the throne of God.

The Jews recognized three heavens. No one of these was ever confused with the other. The first was where the birds fly “in the midst of heaven.” Rev. 19:17. The second is where the “stars of heaven” are. Gen. 22:17. The third was the throne of God. Ps. 11:4. It was up to the last of these that Paul was transported. 2 Cor. 12:2.

Might fill—same with Chap. 1:23.

“He who went down is the same as He who went up—up beyond the highest heaven, for it is His aim to fill the whole universe with His presence.”—*Twentieth Century New Testament*. See Verses 8, 9.

Verse 11.—He gave—emphatically, Himself. By His own power.

Apostles—same with Chap. 1:1.

Prophets—See Chap. 2:20. That which bubbles forth. Public expounder.

Evangelists—*evangelistes*—a bearer of good news, or tidings.

Pastors—*poimēn*—shepherd; a feeder.

Teacher—*didaskalos*—an instructor.

It is not necessary that one tell future events in order to be a prophet. It is such as are specially filled with a knowledge of the truth until it actually bubbles forth from them for the edification of men. 1 Cor. 14:3.

Evangelists were traveling ministers who were not numbered with the apostles. Pastors, or feeders, had charge of local congregations.

Teachers were given special wisdom in making things plain to the understanding.

The only officers found in every well-regulated congregation, were bishops—*episkopos*—overseers, or the elders, and the deacons. As evidence of the lack of conformity of the modern idea of bishops with the primitive understanding, note the use of the words “bishop” and “elder” as used in the New Testament. Bishop means “overseer.” A plurality of elders were had in every church, or local assembly. Tit. 1:5; Jas. 5:14; 1 Pet. 5:1; Acts 20:17. The elders ruled—*proistēmi*—to set or place over or before. 1 Tim. 5:17. The same is said of the bishops. 1 Tim. 3:5, 6. In Acts 20:17, Paul called the “elders” of the church at Ephesus. In giving them their charge he said: “Take heed, therefore unto yourselves, and all the flock over which the Holy Spirit hath made you overseers—*episkopos*—same translated bishops in Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25—to feed the Church of God.” Acts 20:28. Each church had its elders or “overseers.” The modern idea is one bishop over one diocese. Each church had a plurality of bishops or elders, but no bishop or elder had a plurality of churches. The only officers of any local church were its elders and deacons. The only authority over any congregation was that within its own circle, of its own membership.

Verse 12.—Perfecting—*katartismos*—complete adjustment.

Saints—same with Chap. 1:1.

Work—same with Chap. 2:9.

Ministry—*diakonia*—ministration; attendance on duty. Same with “serving” and “service,” in Luke 10:40; Rom. 15:31; Rev. 2:19.

Body of Christ. See Chap. 1: 22, 23.

In order that all believers might have an equal chance is this preparation made. If all were pastors, those scattered Christians who have no congregation to meet with would be entirely neglected. Not only to these specially equipped members of the Body, but to each one of us is this grace given, Verse 7, for the building up of the Body of Christ. The work is so divided that no class of servants have the whole burden to carry. See Verse 3.

The word "perfecting" implies the correcting all that is deficient. God's work shall be done. His presence shall fill the universe. For this the heavens watch, the earth is in labor, all the elements strive; and the strife of human history will lead up to it. For this the whole creation moves.

Verse 13. Till we *all come*. This work will continue until *we all* attain to this end.

Unity—same with Verse 3.

The Faith—same with Chap. 1: 15.

Knowledge of the Son of God—same with Chap 1: 17.

Perfect man—*teleios*—ended, complete, full-grown man, maturity, adult. Not *perfect*, but full-grown men.

Measure—same with Verse 7.

Stature—*hēlikia*—greatness, length.

Fullness of Christ—same with Chap. 1: 10.

Among Christians there should be harmony regarding their thought of and faithfulness to Christ. They are to work together for the obtaining of a full knowledge of the capacity which constitutes a Christian in the fullest sense of the term, "manhood in Christ." There has been but "one faith" delivered to the saints. Jude 3. This is the faith in Christ as the Saviour of the world. In the day of the apostles more than at

the present time, the spirit of polytheism and paganism was manifest.

From one corner of the earth rang out a continual cry, "Great is Diana of the Ephesians." From another was lifted the banner of "Aphrodite of the Pergamenes," or "Bacchus of the Philadelphians;" or "The Unknown God" at Athens; or from Rome rang out the shout of Jupiter Best and Greatest." There were gods many and lords many, but to the Christian "there was but one God and one Christ." 1 Cor. 8:5, 6. Coming to a unit in a theoretical understanding of the tenet of the doctrine of Christ, is not coming to a unit of the "faith or "faithfulness" here referred to. So long as one man outstrips another, there can not be unity in "*understanding*." The moment a man believes in the Christ and obeys His word to the forgiveness of his sins, that moment he is in "the faith." The same faith every other child of God is in. Hence he is in the "unity of the faith." He is now in the faith, and where he may grow in the "knowledge" of this faith. The "knowledge" of truth ever brings men to the unity of the understanding. There is no unity outside of this truth. There can be no division in the truth. It is not possible that any two men could differ one from the other upon anything they both know. Unity of faith brings us to oneness with Christ. The knowledge of the truth brings us to oneness with each other. Children often do not understand, and may quarrel with each other although each of them may love their parents. Their knowledge of their parent's will coupled with true love will make them one with each member of the family. This knowledge will enable the child to see that it is just as much against the will of the father that the children should quarrel

among themselves, as it is that they should quarrel at him. "Full grown man" is used in contrast with "children" of Verse 14. Love makes one in Christ, in spirit, in wish. Knowledge alone can make one in action, in work and battle. Some religious men contend that variety is *ever* God's law. Consider that variety in flowers and birds, mountain grandeur and meadow scenery. All of this is of God's own make. Such must please Him. But did He send a variety of Christs? Is there a variety of heavens, of gospels? Is there a variety of *bloods* that atone for sin? No more does He delight in a variety of bodies or churches, or of doctrines, than in a variety of all these. The devil would ever have men to say, "any other time than God's time; any other way than God's way." He would make variety through falsehood where Christ would have unity through truth. Many men actually teach that it was God's intent that different men should understand the precepts of His Word in different ways. That is, a statement from Christ or the Apostles does not mean the same to all Christians. As an illustration of this let us cite the subject of baptism. If you turn to John 3:5, and hand it to a friend, say of the M. E. Church, he will be very apt to tell you that this does not refer to the baptism in water at all. Then open his own Discipline at page 297, Sec. 443, under the article "Baptism." Here the minister is to repeat John 3:1-8, during the time he officiates at the ordinance of baptism. Ask your friend what this same Scripture means as used in his own Discipline, and he will say it refers to baptism of water. Why does it not have the same meaning when read direct from the New Testament? Then turn to any Article in the Discipline and ask his opinion of it. After he has ex-

pressed his view of it, ask him if it should mean the same to the bishop, the district superintendent, the local minister, to the lay members? Or is it intended by the bishops whose names appear on page six, that their opinions should be divided in their Church regarding that article? Keep in mind his answer, please. If men will write disciplines and expect all men who profess to be governed by them to understand them in the same light; why could not God write a law, a Discipline, by which all Christians are to be governed, and make it plain enough that they could see it in the same light? The reason that men do not admit this unanswerable argument, is because the "legs of the lame are not equal." Prov. 26:7.

Christ's originality among men lies not in new truths so much as upon divine power He gives to men to enable them to carry out His doctrine in the conduct of their lives. Love comes through being born of God. Concerted action can come through knowledge only. All things come to perfection of action by drill or marching. Man was created so as to have but little done for himself. This was to tempt him to do for himself. When a man is converted to God, he has life and love, but he is no more than an outline sketch of that character which he is to fill up.

Through unity "of faith" men become a concourse that praises God for His redeeming grace. Through knowledge of His truth they become "one man," without division. In this condition they not only praise God, but they learn that the only way in which they may glorify God is by being careful with His children. In oneness so He may not be ashamed of them. Heb. 2:11.

For Son of God—see Luke 1:35.

Verse 14.—That we henceforth—to the end that.

Children—*nepios*—childish, helpless; without forethought. Without full power of speech. Compare with Chap. 1:5.

Tossed to and fro—*kludōnizom*—agitated; in commotion; tossed as the waves of the sea; backward and forward; shifted around. Jas. 1:6.

And carried—*peripherō*—to carry or bear around, carried by a wind from without. Same with Mark 6:55; Jude 12; Heb. 13:9.

Wind—*anemos*—gale; breeze.

Doctrine —*didaskalia*— teaching (the substance). Compare with Heb. 13:9, where it is *didache*—the act of teaching.

Sleight—*kubeia*—dicing, dice throwing.

Cunning craftiness—*panourgia*—knavery, villainy, trickery; artifice of error; snares.

Lie in wait—*pros tēn methodeian*—toward the methodizing; to reduce to method, to arrange for.

Deceive—*plane*—leading astray; cause to roam about; lead into error; digress from the right.

“By the sleight” would better read, “in:” This expresses the very atmosphere of evil with its changing currents in which men get mixed when they turn from the gospel of obedience. “Of men” proves that Paul intended to contrast this with the teachings of the Christ. Men who observe not the plan of God as presented in the gospel, are left without His aid, are helpless; are as children. They can not have His guiding influence apart from His truth. They are without forethought, and are taken unawares by the snares of evil men. Such are tossed by the waves of contention, and borne about by the rising storms of diverse teachings by those who play the “dice game” to catch the

souls of men. Many deceivers are noted for their knavery and methods used in leading men astray from the one path of obedience. The power of selfishness and of pride is instituted in the world. All evils of the soul are incarnated; are organized to perpetuate crime and sin in the earth. Christians have no guerilla warfare. Justice, Love, Truth, and Concord must be organized and become incarnate, if a victory over sin is to be won. They can only compete with evil by being "strong in the truth." Light bodies are easily taken up by the wind and driven about. A wind will cleanse the grain and leave it upon the floor by taking up the chaff and carrying it away. The oak stands firm but the wind gathers up the dead leaves.

"A man in Christ." A man might live without hair, eyes, ears, or legs, but will he be a man "complete?" It takes every member, even to the smallest part, joined together to constitute "a man." The Church is a "complete man." How absurd to name anything as the Church or body, "the man," except that which includes all of His members. Any other doctrine is a "dice game" to catch the souls of the careless. Both the deceiver and the deceived are censured. The one because he misused his faculties; the other because he had not his faculties exercised to discern the snares of the "gambling table" where Satan throws "dice" for his soul. The common cry is; "We do not wish doctrine preached; the time for such has passed." When Philip would enslave the men of Athens, he declared the people should give up their orators. Demosthenes made reply: "So said the wolves—they desired to have peace with the shepherds, the dogs must first be given up—those pugnacious dogs that provoke quarrels. The wolves would lie down

among the lambs in peace if only those dogs were hanged." Peace is promised among the religious bodies of earth if only the doctrine of Christ's gospel be put away.

The cry is: "We have Christ. What need have we of doctrine?" As well could the mariner say: "We have the great boat, captain, and crew, what need have we of the chart or compass?" True doctrine is the backbone of true manhood. The brightest ages of practice have always been those in which the truest doctrine was preached without compromise or fear. This was the life and glory of the early Church. Acts 2:42. The call of God is the call to unity. If you desire to view the quarrels and divisions in their true light, look at them through the world's crying need. The revelation of a lost world will give any man the impulse to unite with all Christians with but one aim, the will of God. If you desire to see sects and jealousies in their true import, only look at them through the needs of a starving world that Jesus died to save.

The absence of unity is a reflection on the uniting force. The love of Christ is the uniting force. Men of God, the love of Christ is on trial. What will we do? The unity of the Church is guaranteed by the immortality of the principle on which it is founded. Saints longing for saints is the prophecy that all of God's people are destined to be brought together. God will satisfy every longing He has created. He will feed the soul He has made hungry. He has given the soul enjoyment for true fellowship. This He will supply.

There is one thing specially intended for the consideration of those who think they may get on without God against sinful men. "Sleight of men" refers to

the art of dice playing where the dice are "loaded." The player will always throw up one kind of number. Those who play with them can never win. Let no man deceive himself that he can play against the "loaded dice" of the devil.

Verse 15.—Speaking the truth—*aleetheuein*—to speak truly; to be sincere in love. Same with Chap. 1:4.

Grow up—*auxano*—to increase. Same with "increase" in 1 Cor. 3:6, 7. Mark 4:7, is *anabainō*—to go up. This does not signify any fruit or increase, but to grow as weeds grow.

Into Him. Each part growing in due proportion to other parts, and to the body in general. In Him is consistency always.

All things—*pas*—all points. Christians as true men are not to develop the selfish side of life alone, as children would do, but all the faculties must be developed. Otherwise man is deformed to the extent of any such lack.

The Head—see Chap. 1:22, 23. Same with Chap. 1:3. See also Luke 2:11. While *aleetheuein*, "speaking the truth in love," has the force of speaking "that which is true, or not false:" it here signifies the expression of the *whole* life; the being true, or real. Not what we may act or say at certain times, but what we *are* at all times. Lovingly real. Truth may be spoken and be unkindly spoken. Even an act kind within itself may be unkindly done. Speak the truth but speak "it in love." It is just as lawful to steal and kill for truth's sake as it is to speak truth unkindly and with bitterness. Read Prov. 25:11. An apple of gold is beautiful as it shines through the meshes of a silver basket. But should this apple of gold be taken from the basket and hurled at the head, it may become an instru-

ment of pain, or even death. So with good words not fitly spoken. The manner in which a thing is said is of as much importance as the thing said.

Grow up in Him. Here no law or judgment is known. Grow up in self and its ways and there is naught except that which is for the dresser's knife and the bonfire. It is only through the Head that the members of the body, even those nearest to each other, may sympathize with one another. If the nerves were separated there would be no more sympathy than in a body wholly dead. So it is with those in Christ; His members; His body.

Verse 16.—From whom—Christ.

Whole body—the Church. See Chap. 1:22.

Fitly joined—*sunarmologeō*—to lay systematically together; to fit together; to join together; to unite; to join as in wedlock, to fit one thing to another.

Compacted—*sumbibazō*—to raise up together; to bring together; to reconcile; to bring to terms; to agree; to put together.

Every joint—*hophē*—fitting together; a fastening; close connection; a union. It refers to the yellow sand sprinkled over wrestlers after they were anointed, to enable them to hold one to the other.

Supplith—*epichorēgia*—to fill up; keep full; to furnish with what is needed. Same with Phil. 1:19.

According—same with Chap. 1:5. Compare with Chap. 1:4.

Effectual working—same with Chap. 1:19. “According to each several member's working.”

The measure—same with Verse 7.

Every part—*meroe*—each division. Each one part, or individual part.

Same with Verse 9.

Increase—*autesis*—increase, as that of a fruitful vine when well tended.

The body—see Verse 4.

Edifying—same with Verse 12.

Love—same with Chap. 1:4.

From Christ the Head, and from Him only, is the entire body laid systematically together and raised up in Him with energy and fitness.

The Church is one in life and spirit. The one Mind of the one Head carries the same Divine influence and life everywhere both in its laws and members. See Verse 14 for unity of law and doctrine. The members of the body are required to perform these individual, or several, functions for the service of the body itself. The reason is plainly manifest. The body must serve itself and have life before it may be useful to others. The body has relations and duties to things besides itself, but it must supply itself before these relations can be perfected. Hence the oneness of the Church. "It makes increase of itself."

The Church has a relation in some way to all the things of earth. It is the only organization which touches human life on every side. That which is universal must be individual. The Church is universal because it deals with each individual life, and each individual problem of life.

It can never be that which all societies or sects hold in common with each other that distinguishes one from another, but it is that which they hold as peculiarly their own. That which is the property of none other. This individual property is that which constitutes a sect or faction. The Church can be no sect, because its Head is The Truth; therefore it has a right to all

truth. There is not a truth to be found that does not belong to the Church of Christ.

You meet a man. You form your opinion of the whole man by looking at the head. There may be some member which is deficient, but the head makes up for the whole. Men should view the Head of the Church, Christ, in order to gain a true conception of what the real body should be.

“The body derives its power to grow in proportion to the activity of each individual part; and so it is being built up in a spirit of love.”—*Twentieth Century New Testament*.

Verse 17.—This I say therefore—this then is what I say.

Testify—*marturomai*—to bear witness. Same with Gal. 5:3.

Henceforth—*mēketi*—no more, not again; do not continue.

Gentiles—Same with Chap. 2:11.

Vanity of mind—*mataiotes*—uselessness, folly, fruitlessness; waste of the rational powers on worthless objects.

Paul's witness of the glory of the Church with Christ as the Head, was sufficient to prove to these Ephesians that they could not be in the body of Christ and at the same time walk as those nations walk who have nothing in their minds but that which is useless and sinful.

Paul does not say “as other Gentiles” as found in the A. V. text, but “as *the* Gentiles.” Christ was the founder of a new world where there is neither Jew nor Gentile. 1. Cor. 12:13. All within this realm are *Christians*. Though they were Gentiles by birth they are now of a new and distinct household. They are

brought into a new order of being. Christians must not be afraid to be singular. Such as are called to grace must not live as the world lives. Why should men when saved of God, be worse servants to Truth and Right than they formerly were to the devil and sin? It is ever like the nations apart from the gospel to live after the fleshly mind.

Verse 18.—Understanding.—Same with Chap. 1:18; 1 John, 5:20.

Darkened—*skotizomai*—made dark; to be dark; to be dizzy.

Alienated—*apallotrioō*—to give to others; given over to foreigners; in the hands of others. Same with Col. 1:21. Compare with Chap. 2:2.

Life of God—that which never ceases. Life present and life to come. 1 Tim. 4:8. The life which is in the Son. 1 John 5:12, is of God the Father. John 5:26.

Through—rather, “on account of.”

Ignorance—*agnoia*—want of knowledge.

Blindness of heart—*pōrōsis*—hardness. Same with Rom. 4:18. Same with “hardness” in Mark 3:5. This signifies willful ignorance because of the hardness of heart. See 2 Peter 3:4-5.

The hardness of heart turns them from the life everlasting found only in God, to the bondage of sin and the second death. They lack understanding but they will it so. They wish to be ignorant of God and things of lasting worth.

A coward never knows the ecstasy of courage because he wills to remain out of the battles where true courage may only be manifest. Such an one has not in him that which could make him know this until it was created and developed by actual service in conflict.

Some men see more in the coarse sign over the saloon door than they see in the paintings of a great master. Others can see more to be appreciated in a silly rag-time than they can see in a magnificent symphony of Beethoven.

Darkness and death ever go together. Man was created to find the root of his perfection only in God. If we underrate the pure and the true, they can not produce in us that comprehensiveness of vision and life intended. If a man is deceived, though ignorantly honest, he is on the trail that leads away from truth. His character is being moulded all the while according to his conceptions of these errors. Hence a man is just as responsible before God and the bar of human life for searching and finding out that which is hidden truth to him, as he is for the accepting of the truth when it is clearly forced upon him. He who through gross indifference would not light the lamps in the light-house on the shore of the storm-swept sea, the result of which was the destruction of many vessels and people, was just as guilty of this death and destruction as he would have been had he guided these vessels safely to harbor, then blown them up with a bomb. He could have saved them and would not. If we have an opportunity of gathering knowledge by which others may be saved, and we willfully reject this opportunity of life, we are as responsible for the loss sustained by these persons we could have helped, as we would have been for taking away some good they were already in possession of.

Christ came to earth to reveal the "true condition" more than the "happy place." All human action and enjoyment are under law to God. Man can find no rest

until he rests "in the Lord." Ps. 37:7; Ex. 34:14; Isa. 11:10.

Ignorance of the value of pearl caused the idiot to slight it. Ignorance caused the fool to gather pebbles rather than the diamond.

Verse 19.—Past feeling—*apalgeō*—to put away pain; without the sense of pain; to lose the excitement of hopes; lost to all sense of shame.

Given over—*paradidōmi*—put into another's hands; deliver up; surrender.

Lasciviousness—*aselgeia*—excess; wantonly offensive. Same with "wantonness" in Rom. 13:13; 2 Pet. 2:18.

To work—*ergasia*—business, gain.

Uncleanness—*akatharsia*—impurity. Same with Matt. 23:27; Gal. 5:19.

Greediness—*pleonexia*—desiring more; taking advantage over another. All kinds of self-seeking.

"Being past hope" they gave themselves up as captives to lust. They made "uncleanness" their business.

It is surprising, yea, it is the "mystery of iniquity," how the nations, apart from God in the light of the gospel, have so abused every law of conscience that no mental pains are felt, even when wantonly offensive to all that is pure. They work all manner of impurity and have such a greedy spirit for it they are never satisfied. They add filthiness to impurity and desire more of it. These are the two daughters of the "horse-leach" Prov. 30:15. On such God's special judgments and punishments shall fall. 2 Pet. 2:10. "To feed the gluttonous idol of self that sits in God's place within," is making multitudes of miserable slaves to passion and lust. "Over the pits of destruction play the same dancing lights" of lustful flame that have

led astray the souls of men in all ages past. "The foot of transgression still pursues the mind of lust." These illusions will at some time be revealed, but it will be too late for the escape of those who have stumbled into sin's darkening gulf. The gay face will appear bloated by debauch. The coveted prize that seemed to glitter ahead, will turn to a burning coal on the pavements of Gehenna. The sweet fruit of lust will become ashes out of which the seared worm of a defiled conscience will come. The cup of pleasure will boil in the fires of hell.

"Past feeling." The chief danger of the poison called night-shade is its tendency to deprive the stomach of all sensibility; thus rendering the most powerful antidote useless. This is exactly the way in which the sin of uncleanness affects the spirit of man. The loss of sensibility.

Verse 20.—Not so learned—understood, known. The lesson which you learned from the Christ is much different to this.

Verse 21.—Heard Him—*akouō*—to give ear, to hearken; actually listened to Him.

Taught—*didaskō*—instructed.

Truth—Same with Chap. 1:13.

"In union with Him were taught the Truth as it is to be found in Jesus."—*Twentieth Century New Testament*.

No one can feel right in doing those things which are impure if they have given ear to the precepts of life as taught by the Christ. "Heard Him." Not merely heard something about Him. "To know whom I have believed." 2 Tim. 1:12, is more than knowing something about Him. More than knowing "in whom I believed." "Ye have heard Him." The gospel rep-

resents Christ as still working and teaching in the world.

Luke declares that the Gospel he wrote tells of what "Christ began both to do and to teach." Acts 1:1. The book called Acts, shows what He is continuing to do since He has gone to heaven. Christ continues to work. Acts 1:11; 2:36; 3:13; 4:30; 6:14; 9:5; 9:17; 22:8; 26:15.

Verse 22.—Put off—*apotithemai*—to put away, lay aside.

Concerning—*kata*—down or over against, as to.

Former—*proteros*—the first; before.

Conversation—*anastrophē*—a turning up and down; behavior.

Old man—*palaios*—that which has become obsolete, antiquated, ancient.

Corrupt—*phtheirō*—to spoil; to ruin.

According—Same with Chap. 1:5.

Deceitful—*apate*—deceit; cheating; fraud.

Lusts—Same with Chap. 2:3.

A man's own lusts are his executioners. He is deceived by lust and disappointed in the promised pleasures. Bad behavior is to be put away. The old man or life of sin is very much out of date under the pure laws of the New Testament. It is obsolete. Its very nature is calculated to ruin the soul and defraud it of the everlasting inheritance of love and grace. Sin is a sweet poison that "tickleth while it stabbeth."

Verse 23.—Renewed in mind—*ananeoomai*—growing young again—a mental and spiritual transformation.

Verse 24.—Put on—to dress your self.

New man—*kainos*—fresh, recent, newly made; not out of date. For "man" see Chap. 2:15. You must clothe yourselves with a new nature.

Created—Same with Chap. 2:10.

Righteousness—*dikaiōsunē*—rightness; justice.

True holiness—*hosiotēs*—kindness; graciousness.

Holiness demanded by the truth, or sacredness of the truth.

A call to put on the new type of manhood as completely as to renounce the old. If the Christly character is received by the inner man, such character is revealed by its manifestations through the "outer man" as "the soul's calling among men." "The world's ethics can not be practiced with a Christian creed."

Man must not neglect his outward character. Even in creation, God nearly always puts the more beautiful on the outside where it may be seen. Some say, "Well, the worst side of me is out." It ought not to be thought that such is a proper thing to boast of. The "new man" is to be "put on," but it is to be in connection with the new or renewed heart and spirit. A kind spirit must not show an angry "outside man." See Verse 15. You have heard of certain persons who "are good at heart." The meaning is that their heart is better than their actions. This must not be. In proportion as one is "renewed in spirit" they must "put on" the new life.

Verse 25.—Wherefore—so then.

Put away—*apotithēm*—to put from one's self; lay aside. Here it is more properly expressed, "Having put away."

Lying—*pseudos*—a lie, a falsehood; deceitful. Even the lie of polite society.

Truth—Same with Chap. 1:13.

Neighbor—*ho plēsion*—one near to, close to. Same with Luke 10:36. Of the three men who saw the wounded man, only one was near enough of kin in

human heart to render the needed assistance: "He was neighbor." For the difference in the words translated "neighbor," see Luke 1:58.

Members one of another—*melos*—limb, part of the body. "For we are united to one another like the parts of a body."—*Twentieth Century New Testament*. To injure one another then is to injure self. Thus it is then fittingly expressed in 1 Cor. 12:25, 26.

Lying—will include all false religions, "pious frauds" propped up by false miracles or false legends, or anything after that false fashion. The sin of lying tends in its nature to the destruction of all civil society. It is an abomination to God. Prov. 12:22; 6:16. It is abominable to all good men. Prov. 13:5. Lying is the worst sin of the age. Truth is the perfection of the Godhead. Lying is the chief characteristic of the devil. Lying is opposed to all truth, hence it is opposed to the whole divine law. It is not merely a sin against a single commandment as other sins are, but it is against all truth. The greatest blessing afforded this world is the intercourse, or communion, man with man. To take away this greatest blessing is the worst thing that can happen to the world. Lying degrades a man. It is a foul blot, so foul, that even bad men are cautious not to be caught. Lying violates an oath which is the end of all controversy. There is no higher appeal. Hence a lie destroys the very highest. It abolishes the last means of knowing the truth, or the facts. It is the nearest thing possible to suicide. It denies the personality which God has given to man. It is contrary to all of God's creation. It is contrary to all language. It makes men like devils and destroys all confidence. Our social unit forbids this awful sin. If a pit is covered with grass so the eye can not detect the dan-

ger, will not the foot test it for the eye? If the eye spy a serpent, will it lie to the foot? We are one body.

Truth is due from one man to another in the right of the spiritual dignity of humanity. To deceive a man is an intentional dishonor to him. It is an assumption that he is but a mere thing to whom no respect is due. A thing to be made the sport of delusions without any dignity. Lying is against reason.

Language was given to men that they might tell to one another their mutual thoughts. Hence it is unlawful to reason for a man to speak or signify that which does not exist in the mind. A lie is so unnatural that it is brave towards God and a coward towards men. It faces God and shrinks from men. A lie is so horrible a thing and so nearly related to hell that men hesitate to say the word. They will say falsehood, fib, or yarn, before they say "lie." There is no limit to the realm of the lie. It is the furthest reach of human depravity. Lying takes a man out of the human realm and places him in the atmosphere of demon spirits. Our best lawyers declare that lying, or perjury, is the only thing which can overthrow our Government with its justice. See Chap. 5:4, with reference to joking.

Every man's conscience naturally convinces him that he is under obligations to the truth. Christians must speak the truth in proportion as they know the truth. All are members of the one great family, of each other, and are finding examples in the actions of others. "Speak the truth in love."

Verse 26.—Angry—*orgizomai*—angry feelings; to be wroth; to provoke to anger.

Sin—*hamartanō*—to miss the mark; to get into the wrong road; go wrong. Compare with Chap. 1:7; 2:1, 5.

The sun—*hēlios*—the solar light.

Go down upon—*epiduō epi*—to go in upon, settle upon, go down.

Wrath—*parorgismos*—a provoking to anger; a cause for anger. Compare with Chap. 2:3; 5:6; 4:31; 6:4.

This verse appears to be a mystery to most readers of the Bible. It would not be possible in any ordinary space to set forth the conflicting views concerning it. Many have followed the example of the Mormons in their professed translation of this verse. They read: "Can ye be angry and sin not?" This is a most horrible mutilation of the sacred text.

God Himself is said to be angry. Deut. 1:37; 4:21; 9:8, 20. Christ was angry—*orge*—Mark 3:5. Same with Verse 31, and Col. 3:8. A Christian or Christian is justifiable in being angry as was His Master, but in no other sense. The anger of Christ because of the ignorance and hardness of the Pharisaical heart that did not want Him to restore the withered hand. The entire text must be considered in order to get a correct understanding of this mysterious phrase. The sun is not to go down upon this wrath. Neither is place to be given the devil. Place—*topos*—occasion, opportunity. Devil—*diabolos*—accuser; adversary. A simple illustration will suffice to explain this. A dutiful and obedient to the gospel, walking circumspectly to honor the Christ whom he claims to represent. He sees B, who professes to be following this same Christ, indulging in things which are hurtful to the cause he claims to love. He is filled with anger, or provoked to indignation, against this spirit that would set so lightly by the gracious power of the truth of heaven. A's heart is hot; his indignation is stirred. But he must not let the sun go down upon this feeling

of his. He must take no rest until he has rid himself of this anger (Ps. 4:4). This is the only means of securing a clean conscience that will enable a man to rest upon his "bed," free from the stinging guilt of self-condemnation. A at the first opportunity admonishes B in the name of Christ to cease indulging in that which is so detrimental to true religion. He thus fulfills his duty and throws the whole burden off on to the perpetrator of the wrong. Suppose A had kept this anger pent up in his own heart until some one brought the accusation against B, and A should be called as a witness. A would say: "I have, for some time, known these things were true of you, B." B would answer: "If you knew this, why did you not as a man and Christian, tell me of them long ago?" Thus a place had been given the devil because A had not done his duty and cast the burden of responsibility where it belonged. See Gal. 6:1.

Any passion that lives with a man throughout the day, and remains with him as he sleeps, and wakes with him in the morning, will surely become rooted in the soul. It will become a settled principle whether good or bad. If to be avoided it must not be carried through the night.

Christ did not keep His anger against that awful hypocrisy, but spent it in admonition and rebuke against those hypocrites who claimed to love God yet would not permit Him to do good unto one of His own subjects. The sun did not go down upon His wrath for He put it away at the time and place that propriety called for it. This will be better understood when the word "wrath" is carefully considered as given above. It means a provocation, a cause, or good reason for being angry.

Plutarch says of an ancient rule of The Pithagoreans: "If at any time they happened to be provoked by anger to abusive language, before the sun set they would take each other's hands and embracing, make up their quarrel." Doubtless Paul had just such a custom in view when he penned this text. The anger of Christ and that allowable for Christians is absolutely holy if used right. He was never angry on His own account, or for injury done Him. It was for violence done the spirit of truth and love which is the spirit of the universe.

When George IV. was king of England he desired one day to receive the Lord's Supper, and he sent for the Bishop of Winchester to administer it to him. The messenger who was sent on this errand was very slow in his movements, and loitered along the way. This caused a long delay before the bishop could reach the king, who became very impatient and angry. When the bishop came he stated that he had started immediately on getting the message, but that the servant was slow in coming to him. In his anger the king rang the bell and called for the messenger. When he entered the room the king reproved him very sharply, and dismissed him from his service, and told him to leave the palace at once. Then turning to the bishop he said, "Now, my lord, we will go on with the service." But the bishop with great mildness, and yet firmly, said, "Please your Majesty, I can not do that. The temper just displayed is not fit preparation for this solemn service." The king saw his mistake and made suitable apology to the bishop. Then he sent for the messenger, and asked his pardon and told him pleasantly that he should remain in the king's employ."

He who would be angry and not sin must be angry at nothing but sin, as God is.

Verse 28.—Steal—*kleptō*—to carry off that which is another's.

Labor—*kopiaō*—to be wearied out. In Rev. 14:13, it is *kopos*—a beating, a wearing out. Heb. 4:11 is *spoudazo*—to make haste. The same with “diligence” in 2 Tim. 4:9, 21; 2 Pet. 1:10. In 2 Cor. —:9 it is *philotimeomai*—to esteem as an honor. Col. 4:12 is *agonizomai*—to agonize, to wrestle. Phil. 4:3 is *sun-athleo*—to strive along with any one.

Working—*ergazomai*—to toil. Same with “labor” in John 6:27; 1 Thess. 2:9.

That which is good—to *agathon*—that which is honest; right. Same with “good” in Matt. 7:11; Luke 1:53; Heb. 9:11; Chap. 6:8.

To give—*metadidōmai*—to give a share of; to share with.

Needeth—*chreia*—necessity; in need.

The sinner must not only cease from sin, but he must turn in the opposite direction and do that which is good. See Luke 6:43, 44. A tree is not bad simply because it bears bad fruit. It is a bad tree when it bears no fruit at all.

Among thieves. See Luke 10:30, 36. What will God require of him who leads to hell an everlasting spirit for whom so great a price was paid?

Idleness, sometimes forced idleness, sends multitudes of young men to ruin. To earn a livelihood by “work” is the moral education established in nature and was begun by man in Eden. Commotion is not work, or the fly would be as beneficial as the bee.

Verse 29.—Corrupt—*sapros*—bad, putrid, rotten.

Communcation—*logos*—a word. Same with “words”

in Matt. 12:37; and "speech" in Tit. 2:8; Col. 4:6.

Proceed out of—*ekporeuomai*—to go on out of.

Good—Same with Chap. 2:10. Greek, "Whatever is good."

Use of *chreia*—necessary business; need.

Edifying—Same with Verses 12, 16. An upbuilding of the need. Help to those who hear. "For edifying where it is needed."

Minister—*didōmi*—to give. Compare with Chap. 3:7; 6:21.

Grace—Same with Chap. 1:2.

Hearers—*akouō*—one who gives ear; one who harkens. Let the speech give grace to the hearers.

There is no condition under which a Christian may permit any rotten or filthy word to escape his mouth. What a rebuke is this to the many who profess God's love and yet have their mouths defiled by words that putrify. "True religion breeds truthful men: Sound faith makes an honest tongue." Senseless and useless language is forbidden as something which is injurious. For "loose speech easily becomes low speech." The question is not: "Is there any harm in this?" But, "Is there any good in it?" "Preserve me, O God, from a vain conversation." Ps. 141:3; Prov. 10:19; Matt. 12:36, 37; Jas. 3:8; Chap. 5:4.

It was General Grant who was standing with his back to the fire when a young subaltern came in, and having looked around, said, "I am glad there are no ladies here. I've such a capital story to tell." At once the General said, "No, sir, there are *gentlemen* here."

Verse 30.—Grieve—*lupeo*—to afflict, to cause to feel pain; to vex. See Isa. 63:10; Ps. 78:40; Ezek. 16:43; Acts 7:5.

Holy Spirit—See Chap. 1:13.

Whereby—through which, or in which; in whom.

Unto—*eis*—into, in order to; in preparation for.

Day of redemption—Same with Chap. 1:7.

The day when both body and soul are delivered from all weakness. Chap. 1:14; Luke 21:28; Rom. 8:23.

The Holy Spirit places His impress upon the Christian as a pledge of that glory to be received when he is loosed from the flesh and is ready for the victor's crown. Filthy speech grieves the Holy Spirit whose influence is the comfort of the trusting soul. His pure presence will not grace a soul made foul by filthy and putrifying speech.

The seal. Men put their seal or mark upon any article to show that it is their own. The Lord knows them that are His. 2 Tim. 2:19.

The Day of Redemption will come. Phil. 3:20, 21.

Verse 31.—Bitterness—*pikria*—sharpness, harshness, cruelty.

Wrath—*thumos*—anger, rage, any vehement passion.

Anger—*orge*—Same with Mark 3:5.

Clamor—*krauge*—cry, outcry, screaming, bawling, shouting.

Evil speaking—*blasphemia*—injurious speaking; blasphemy. Same with “blasphemy” in Matt. 12:31; 15:19; 26:65; Mark 2:7; 3:28; 7:22; 14:64; Luke 5:21; John 10:33; Col. 3:8; Rev. 2:9; 13:1, 5, 6; 17:3. Abusive language.

Malice—*kakia*—moral badness, evil, baseness, depravity. Same with “evil” in Matt. 6:34.

It might be translated “spitefulness” here.

Verse 32.—Be kind—*chrēstos*—useful, beneficial, good service; good natured; act well; act properly.

Tender hearted—*eusplagchnos*—compassionate, merciful.

Forgiving—*charizomai*—to be gracious to. Same with Col. 3:13.

“As God hath forgiven.” The remembrance of God’s love and mercy to us should cause us to deal less harshly with men. If kindness is to be more than an echo of what we receive from others, it must be an habitual practice because of the Spirit of the Christ within, and not because of the conditions around, or the actions of those we deal with.

To light the lamp of our neighbor from the flame of our own does not impoverish us in the least.

The word “kindness” as used by the translators of the A. V., is from the word “kinned,” which means of the same race or kin. All are brethren.

God has forgiven us for the sake of Christ His dear Friend. Can not all Christians have the same spirit to forgive the repentant one? See Chap. 1:6.

The admonition is not “forgiving another,” but “forgiving one another.” Forgive to-day, for to-morrow may be your turn to need forgiveness. This fact should not be lost sight of. The Greek is, “God in Christ hath forgiven.” “Even as God in Christ hath forgiven you.”

There is but one thing in which a man may take the prerogative of God—be equal with Him. That is in the forgiving of another. In this one thing in which we may be absolutely like God, we are most deficient. If men wish to be above their fellows there is but one way of reaching such a position. Get the spirit of forgiveness and be like God.

CHAPTER V.

Verse 1.—Be ye therefore—Because of the fact of God's love as stated in Chap. 4:32.

Followers of God—*mimētēs*—a copyist; one who represents character. Dear—*agapētos*—loved; beloved. Same with Col. 1:7; 1 Thess. 2:8. This same word is translated "beloved" about forty-seven times in the New Testament; "dearly beloved" nine times; and "well beloved" three times.

Children—Same with Chap. 2:3. Beloved children.

Acting out the character of God as good and beloved children of a loving Father. All Christians are to walk in love towards each other as Christ did towards all men. Christ's first thought was to give to others and not to receive from them.

It is never proper to assume the title of son when there is nothing in common with the father; that is when there is no similarity.

Augustine said, "We are sons of men when we do ill; sons of God when we do well." We are to study of God and copy what we learn. To copy that which is of great importance, much carefulness and skill are required.

In the army of Alexander the Macedonian there was a man whose name was Alexander, who trembled when the battle raged. The conqueror said to him: "How canst thou bear the name of Alexander? Drop thy cowardice or drop thy name." Men should live for Christ or drop the name Christian. We are redeemed,

hence are partakers of the "divine nature." 2 Pet. 1:4, in which we were created. Gen. 1:26.

It is much easier for us to be like God than it is to be like any man who is considered great. A "dear child" will think more of its parents than of any one else. Though king, queen, or president come into the home, he regards his parents as greater than all these. It is not enough to refrain from being unkind; we must be kind. See "doing good" in Chap. 4:28. It is not sufficient to "not walk in sin;" we must "walk in love." See Verse 2.

Verse 2.—Walk—Same with Chap. 2:2.

Love—Same with Chap. 2:4. See also Verse 1.

Christ—Same with Chap. 1:3.

Loved us—Same with Chap. 2:4.

Hath given Himself—*paradidōmi*—to give over to; given Himself up.

Compare with Chap. 4:28; 1:17.

Offering—*prosphora*—what is borne forward, or towards. A bringing to; applying; that which is brought to a person or thing.

And sacrifice—a slaughter; slaughtered animal.

"Offering" denotes His presenting Himself to the Father in behalf of humanity. "Sacrifice signifies that which was done to Him when He was brought forward.

Sweet smell—*euodia*—sweet odor.

Savor—*osme*—odor, smell. "For an odor of sweet smell." Same with 2 Cor. 2:15; Phil. 4:18.

Incense of man apart from Christ is an abomination unto God, Isa. 1:13, but Christ was a sweet odor to the God of love. Matt. 3:17. Christ also loved us, Verse 25, and "gave Himself for us." Gal. 1:4; 1 Tim. 2:6; Tit. 2:14. "He offered up Himself to

God through the Eternal Spirit." Heb. 9:14. "Bound with those in bonds." Heb. 13:3. No other way to fulfill Christ's law, Gal. 6:2, except through love. Rom. 13:10. This is "the end of the commandment." 1 Tim. 1:5. Men will give up their money, but Christ gave "Himself." He offered Himself. Heb. 7:27; 9:14, 28. A sacrifice. 1 Cor. 5:7; Heb. 9:26.

"Imitate God, and live a life of love just as the Christ did."—*Twentieth Century New Testament*.

Verse 3.—Fornication—*porneia*—whoredom. Illicit connections between unmarried persons. Unchastity.

Uncleanness—*akatharsia*—whatever is opposed to purity. Unnatural practices. See Rom. 1:24. Sodomy. Bestiality.

Covetousness—*pleonexia*—greed; the wish to have more. Same with "greediness" in Chap. 4:19.

Named—same with Chap. 1:21.

Becometh saints—*prepō*—that which is proper. "It is unbecoming for you, as Christ's people, even to mention them."—*Twentieth Century New Testament*.

Uncleanness and covetousness are so nearly related that covetousness, or the word from which it is translated, is used by early writers for "sins of impurity." For "covetousness," see Col. 3:5.

Christianity is opposed to all manner of sins it matters not by what name they are called. Foul practices must not secure the least admission among God's people. Such God will judge. Heb. 13:4.

Verse 4.—Filthiness—*aischrotēs*—baseness; obscenity; anything dishonorable; shamelessness.

Foolish talking—*mōrologia*—foolish discourse; silly talking; the talk of fools. The words from which this and "filthiness" are here translated are found nowhere else in the New Testament.

Jesting—*eutrapelia*—the behavior of a joker.

Joking—the work of a glib tongue. To be always ready with an answer or repartee; an unfair turn to the statements of another; trifling witticism. Found nowhere else in the New Testament.

Convenient—*anēkō*—to have come up to; to be becoming. Same with Phm. 8: "Not convenient"—quite out of place.

Rather—*mallon*—substitute for; in place of.

Giving of thanks—*eucharistia*—thanks giving; thankfulness. Same with "thankfulness" in Acts 24:3. The same word is translated "thanksgiving" ten times, and "thanks" about four times. "Thanks" in the following texts is from *charis*—same with "grace" in Chap. 1:2. Luke 6:32, 33, 34; 1 Cor. 15:57; 2 Cor. 2:14; 8:16; 9:15; 1 Pet. 2:19.

The silly talk of the glib tongue is sure to sap all the spirituality of all who indulge it. "In a multitude of words there wanteth not sin." Prov. 10:19. When it is understood that even the "thought of foolishness," or "foolish thought," is sin, Prov. 24:9, it is readily seen why God places such nonsense in the same catalogue with whoredom and all uncleanness. Those who indulge these have no part in the kingdom of God. Gal. 5:19-21.

Verse 5.—**Know**—to be sure. Same with Chap. 3:19.

Whoremonger— *pornos*—a fornicator; one who runs after a harlot; also a catamite. Same with "fornication" in 1 Cor. 6:18; 10:8; Rev. 2:14; 2:20; 17:2; 18:3, 9.

Unclean—*akathartos*—impure. Same with Luke 4:33. See Chap. 4:19 and Verse 3 of this chapter. Same with "foul" in Mark 9:25; Rev. 18:2. And "filthy" in Rev. 17:4.

Covetous man—*pleonektes*—one very greedy of gain; ever wishing for more. See “greediness” in Chap. 4:19. In 1 Cor. 5:10, 11; 6:10 it is the same with this word.

Idolater—*eidōloatrēs*—worshiper of idols. To be greedy for gain is “idolatry.”

Inheritance—same with Chap. 1:14. Same with Matt. 21:38; 1 Peter 1:4.

Kingdom—*basileia*—dominion. Same with Luke 1:33, which see.

Christ and God—see Chap. 1:1, 2.

The covetous man can not be of God. He is an idolater. Money is his god.

Whatever finds exercise in Christ is realized by all who are one with Him. We are heirs of God through Christ, Gal. 4:7; Rom. 8:17, and “joint-heirs” with Christ. Rom. 8:17. He will not become a partaker with men in their evil doings. To admit evil “men” into His glory is to admit their “sins” into His righteousness. Therefore none such may enter into his kingdom.

Verse 6.—Deceive you—*apataō*—to cheat, trick, outwit, beguile; to be led by deception.

Vain words—*kenos*—empty words; words without meaning.

Because of—on account of such sins. Same with Chap. 4:18.

Wrath of God—Same with Chap. 2:3. Compare with Chap. 4:26, 31; 6:4.

Children of disobedience—Same with Chap. 2:2.

Children of disobedience are the children of wrath. Wrath of God “cometh,” not “will come.” It is as surely on the way as if already brought down upon the guilty. “He that doeth righteousness is righteous.”

1 John 3:7. He that doeth sin is sinful. 1 John 3:8.

Verse 7.—Partaker—Same with Chap. 3:6. See Verse 11.

Not to oppose transgressors is to embolden them. To partake with them is to harden them. Such are unfruitful to the soul life. This is a shameful partnership. To have fellowship with sinners is to share with them in their reprobation. Fellowship God and share His glory, and not evil men who share His vengeance. It is fraud to conceal a fraud. He who panders is guilty of whoredom. He who knowingly receives stolen goods is guilty of the theft. Pilate and Judas were guilty of crucifying the Christ though neither of them drove the nails that fastened Him to the tree. He who derides another for doing that which is good and pure is as guilty as if he actually allured such an one into sin. He who defends another's sin has the same guilty heart. He who labors not to destroy sin, is guilty of sin's presence. He who raises no warning is guilty of the calamity that follows. He who denies food is guilty of the death of the starving man. He who prays not against sin is guilty with him who pleads for it. He who gives not of his means and influence to enlighten the world, is guilty of the ignorance and darkness that are in the world.

Verse 8.—Sometime darkness—*skotos*—gloom; darkness of death; blindness, ignorance.

Now are ye light—*phos*—radiance. Not merely enlightened from the Lord, but with the radiance which enlightens others. In union with Christ who is the Light of the world. John 8:12.

Children—Same with Chap. 2:3.

Light—Same as above.

Darkness is not only uncomfortable, it is dangerous.

The path of life lies along rough ways. Snares are laid in dark places. Darkness has horrors. Gen. 15:12. Not one step can be taken with absolute safety in the darkness. Christ the "Light of the World" is "formed within" the Christian. It is His light. The fruit of the Spirit is in "goodness," in which there can be no fornication. In righteousness in which there can be no uncleanness. In truth in which there can be no foolishness. The pure soul looks only for that which will please God.

"Live as those who are at home in the light." *Twentieth Century New Testament*. Do not stagger at truth as bats and owls evade the light. They are not at home in the light.

Verse 9.—Fruit—*karpos*—in general; any produce; results; profits of a thing. Some older manuscripts read, "the fruit of the light." In contrast with lives in the darkness. "The result of lives lived in the light."—*Twentieth Century New Testament*.

All goodness—*agathosune*—every form of goodness. Same with Rom. 15:14.

Righteousness—Same with Chap. 4:24.

And truth—Same with Chap. 1:13.

Christians as the light of the world, reflecting the light of the Christ, must show forth all kinds of goodness. Their light is "light in Him." In darkness and sin men are known by their actions. When they become followers of Christ they will walk as having been enlightened and as those who enlighten.

Verse 10.—Proving—*dokimazō*—to try, to search, to test, examine, approve, sanction; to hold as good, pure, useful.

Acceptable—*euairestos*—well pleasing. Same with "please" in Tit. 2:9. Read also 1 Thess. 5:21; 1 John

4:1. The Word of God is the standard by which we test or prove all things in the realm of the religion of Christ. Isa. 8:20.

Rome in her declining days clung to the worship of her older and more glorious days. She denounced the ingratitude of forsaking the gods under whom she had become empress of the world. The following was the objection they urged: "If the gods have led us into great blessings when we worshiped them in different form, how may we expect future good unless we remain under such form of guidance?"

The same problem seems to perplex many minds of more modern times. "My father was brought to success while he believed certain things. Why can not I be successful and study no more questions than those contained in his catechism?"

The ages are advancing. Man must advance. We have the presentations of the gods and the experiences of our fathers. Why will an advance step insult the gods who were followed by our fathers so far as the times would permit human strength to follow? Why would the glory of another star in our sky reveal a lack of respect for our fathers who led us by the hand until their burdens were laid down? When one soldier drops the flag, shall not another take it up and bear it onward to the conflict?

Our fathers dropped the standard before the battle was half won, or perfect victory was in view. Shall we not gather up this standard of perfect love and liberty and bear it onward in the face of new enemies our fathers never saw, and to new conflicts of which they never dreamed? Shall we not rather disregard the spirits of our fathers if we lift not the burdens which bore down their failing forms, and hasten to

plant the colors nearer the eminence towards which they had set their faces? The law of life is exacting. It demands a continual gathering of interest in order to preserve the principle. No blessing can be retained apart from another blessing that preserves the former one. Life must be a continual advancement in the world of possessions. It is no graft for the mind to seek new territory. Conquest must be the aim. A mortal conflict is waging. The inactive must perish, either by invasion, or as Rome did, by turning upon herself and preying upon her own life.

The great mistake of the past seems to have rested in the fact that men did not distinguish between theology and religion. Theology is the science of doctrines. With all other sciences it must of necessity be progressive. It may come near the line of true religion. It may be foreign to the religion of the Bible.

True religion is love to God and man. This is not progressive. The reason it seems to be progressive lies in the fact that men who possess it must ever explore for new territory wherein they may plant this principle of life. They must study man to find better ways of applying its benefits to its needs. Theology is often out of harmony with all other sciences and the true religion, but true religion is never out of harmony with true science or the Bible. Theology searches for truths. True religion searches for worthy objects upon which it may bestow an everlasting principle.

Men seem to think they can not change their views with reference to theology without changing in religion too. This is a very great mistake. "Why," then you ask, "is it necessary to pay attention to theology at all?" Because the clearer our theology the greater and better our vision with reference to objects upon

which to bestow our religion. If theology is clouded or deficient, our opportunities for application in a practical way in the field of love are limited to that extent.

A man may possess true love in spirit and still be dependent upon some revelation of "truth to make him free" in its application as regards his fellow man. True religion ever searches for, and receives truth from any source that will open up the way for its advancement among men in whose souls is the soil of its life. If a man finds that he has held that which is erroneous, or sees that some truth is yet without his circle, he does not discard what truth he has held when he acknowledges that he has been in the dark respecting that one thing. The acceptance of this truth will only make him the more secure in all truths formerly held. A man does not change his religion or faith when he discards sectarianism and steps into the unity and freedom of the one "body of Christ." He only proves his union with Christ when he accepts all truth as it is made manifest.

Verse 11.—Fellowship—*sugkoinōneō*—to be a joint partner with.

Unfruitful—*akarpōs*—without fruit; barren; unprofitable as a blasted fruit tree.

It is impossible for sin to be fruitful. It is terminated within itself, hence it is better expressed as "works." Gal. 5:19. It is the "works" of sin. It is the "fruit of the Spirit." Gal. 5:22. The only fruit of sin is that which in no sense is fruit, namely, destruction and death of the good and pure. Sin is "darkness" because its father is the prince of darkness. Chap. 6:12. The fruit of the Spirit is one fruit—love to God. The great Ornithologist, M. Audubon, produced drawings and descriptions of American birds. This

was his sole object, but he had to make a living by painting portraits and doing other kinds of work. He traversed frozen waters, forests, canebrakes, jungles, prairies, mountains, and pestilential bogs. But whatever he was doing his one aim was the history of all American birds. One "fruit." Whatever Christians are engaged in in the material world their "one fruit" is the pleasure of God.

Works—Same with Verse 8.

Rather—to the contrary. Same with Chap. 4:28.

Reprove—*elegchō*—to convict, to expose. Same with "reprove" in John 16:8; 2 Tim. 4:2. Luke 3:19. Same with Verse 13. Same with "reproof" in 2 Tim. 3:16. Same with "convince" in John 8:46; 1 Cor. 14:24; Tit. 1:9; James 2:9.

"Take no part in deeds of darkness, from which nothing good can come, but on the contrary expose them."—*Twentieth Century New Testament*. Not only do "not partake," but expose them. See Verse 7 for fuller explanation.

"What profit hath he that hath labored for the wind?" Eccl. 5:16. Read Matt. 5:16.

"Sin when it is finished bringeth forth death." James 1:15. It produces hardness of heart and blindness of mind. Heb. 3:13.

Many declare they indulge certain sinful gratifications, as the low theatre, table of chance, etc., for a little pastime, a little treat. What would such persons think if I were to tell them that "it is not my general habit, but I eat a little crow and a little buzzard at times for a little dessert, a little refreshment, a little change?"

Verse 12.—Is a shame—*aischron*—a base thing; a degrading thing. "It is degrading indeed." *Twentieth Century New Testament*.

Speak—*legō*—to lay out, say; to place in order; to arrange one before another; to reckon up.

The “speaking of” here evidently refers to the naming or rehearsing of these evil things without reproving them. Even to “reprove them” would necessitate a reference to them in some manner.

Secret—*kruphe*—secretly; behind the doors, or screen.

Many things done by those who live in sin are too shameful to name except it be for the purpose of reproof. When these things are exposed they are made manifest that they are of evil origin and have no lot with the pure, or with those who “are at home in the light.” The very countenances of such, “declare their sins as Sodom and hide them not.” Isa. 3:9.

“In the Museum at Naples are placed many curious things taken from the two old cities, Pompeii and Herculaneum. Some were too foul for the eye of decency to behold unless it be for a lesson to show the depravity of man in sin. These are placed in a room apart, and people are not allowed to enter this room without special permission from the authorities.

We are often disgusted and chagrined when we hear professed Christians relate what they used to do when they were in sin, very much as an old soldier relates his adventures in war. It is “a shame.” See Rom. 1:7.

Verse 13.—All things that are reprov'd—same with Verse 11. “Everything which has its true character made manifest.”—*Twentieth Century New Testament.*

Made manifest—*phaneroō*—to be seen in the light.

Light—same with Verse 8. “As clear as light.”

—*Twentieth Century New Testament.*

“Whatsoever doth make manifest is light.” What-

ever reveals things in their true character is light. "It is the true light." This is found in the Word of God. Ps. 119:105; Prov. 6:23; 15:31.

Verse 14.—Wherefore He saith—that is why it is said.

Saith—Same with "speak" in Verse 12.

Awake—*egeirō*—to wake up, to rouse, to stir, to get up from bed.

Sleepest—*katheudō*—to sleep; to lie abed; to be at rest; quiet; still; inactive.

Arise—*anistēmi*—to make to stand up. Same with "stand" in Acts 14:10.

The dead—Same with Chap. 1:20. See Luke 9:60, for special comment on dead as used here.

Christ—Same with Chap. 1:3. See Luke 2:11.

Give thee light—*epiphanō*—to appear upon, or to shine upon.

"Awake thou that sleepest" refers to God's own people.

"Arise from the dead" refers to unbelievers, or those dead in sins.

Christ gives light. He is the centre of light. Mal. 4:2.

Those who "are at home in the evil one," are dead. They are commanded to arise, by God who has the resurrecting power, from this state of spiritual death and Christ would shine upon them. Those who are not dead should "walk" circumspectly, or accurately, not in foolishness as do fools, but in a sober and wise manner that they may know the command to repent is not intended for them.

Many religious people talk in their sleep. Such are unconscious of their real condition. This makes them careless. "Awake *thou*," not another. Read

Prov. 6:9, 10; 10:5. The religious sleeper is described in Isa. 29:8.

Verse 15.—Walk—same with Chap. 2:2.

Circumspectly — *akribōs* — accurately, pointedly, strictly, exactly.

Fools—*asophos*—unwise. In Prov. 1:21, it is *kesil*—self-confident. Ps. 14:1, *nabal*—empty person. Eccl. 10:3, *sakal*—thick-headed. Luke 24:25, *anoētos*—thoughtless. Luke 11:40, *aphrōn*—heedless, thoughtless.

But as wise—*sophos*—wise, skillful, clever; one who has natural abilities; prudent.

“Be extremely careful then, as to your daily lives.”
—*Twentieth Century New Testament*.

The man in sin wanders at random. The man of God must walk accurately, or by prescribed rule. Not walk by “feeling” but by “rule.” Read Prov. 19:2; Acts 9:31; Prov. 23:17; 4:25; Ps. 119:59. Get the right guide. Prov. 3:5, 6.

“If a fool’s ship will not be ruled by a rudder, it must be ruled by the rock.”

Verse 16.—Redeeming—*eragorazō*—to acquire out of the forum. Same with Gal. 3:13; 4:5; Col. 4:5.

Time—same with Chap. 1:10.

Days—*hēmerai*—all the days.

Are evil—(*ho*) *ponerōs*—the evil; in a bad state of things; that which produces hardship; painful.

Time is precious. The forum was a public place in which causes were publicly tried. It was a court or tribunal. It was also the common resort of the people for either business or pleasure. It is used as the word of the text expresses it, “the place to buy for one’s self.” “By good works you shall buy for yourself time from the forum of God’s justice.” The people

of Rome who were given to good works had no time lost before the courts of the forum. The time bad men lost there in trial, good men could spend in the enjoyments of home and peace. All such time is lost. The Christian must "make the most of every opportunity," (*Twentieth Century New Testament*), buying up the wasted days by undoing the evil he has done, as far as possible, and by doing good since the days are evil, and demand the more accurate lives. The "days are evil" and temptations are abundant. We shall, if not careful, spend much of our time before the tribunal of God pleading for remission, and over sins that can not be undone. The more sins, the more time will we lose at the forum.

Time is said to be a "measured portion of duration." Eternity is an unmeasured duration. We have different ways of measuring time. One way is by our passions. Although our passions are very wild and little to be depended upon for accurate calculations, we are ever accepting their count. When we are overtaken by an impatient passion, even minutes are lengthened out almost beyond our endurance. When regret stalks through our mind it stirs us to count long periods as having passed with such swiftness as to appear as a "little dream." Minutes and hours are not counted, and years are as "a tale that is told." When clouds hide our sun of cheerfulness and we are under gloom made by the spirit's heaviness, then it is that minutes become to us as hours, and bring greater burdens than whole weeks have done before. If there are seasons of pleasure we covet longer duration in which we may indulge our desires, and sometimes we murmur because the time is so soon spent. Forget not, though, in some sober thought to reflect that this rule will not apply outside of our own passions. Think not that our pas-

sions will retard the great wheel that is rolling us onward; nor will they quicken the revolutions of the wheels of life's progress. These never pause nor hasten. The same calm, unchangeable sweep is bearing us onward towards the Eternal Forum, where we shall pay the price in full for all time wasted in sin. Time is not touched by the anxious beating of human hearts. Time is deaf when we fret, nor will it hear when we entreat. It matters not how we use its hours it strikes them off just the same. In this world there are hearts that rejoice and hearts that are miserable, but time drives over the heads of all with impartial speed. It registers those opportunities given to souls who declare they have no opportunity worth recording. Time leaves its "mile stones" along the way as proof that each have received their due portion, and that none have received more.

We measure time by the comparisons of the mind—its judgments instead of its passions. When the beautiful flower of youth is cut down in full bloom of its glory, we lament that time was so short. If the four-score mark is reached we feel that Providence has been good to spare so long. Thus we measure in comparison with our ordinary stay upon earth. But if we compare with the oak of the forest or the hills of the "ages," we find that it is entirely our own mind which is the ground for our conclusions.

Remember the old Roman legend. A sibyl came to the palace of Tarquin II., bearing nine volumes for which she demanded a high price. Her offer was declined. She went away and burnt three of the precious books. Returning, she offered the remaining six books, but asked the same price she had asked for the nine. Her proposition was again rejected. Again

she departed, burning three more of the books. Once more she returned and offered the three books for the same price asked for the nine. Tarquin was startled at so strange conduct of the merciless sibyl. He advised with his augurs, and bought the books, which proved to be the invaluable "Sibylline Verses." The chance of obtaining those other six priceless volumes was gone forever. Buy up your opportunities. They will never be offered so cheaply again. Each time the sibyl returns there is less to offer, while the price never diminishes. Beware, sinner! Buy your time now.

Verse 17.—Wherefore—for this same reason.

Unwise—*aphron*—without a mind; without common sense; senseless. Compare with Verse 15.

Understanding—*suniēm*—consider; to send together; to set together; to take in. To bring an outward object into connection with the inward sense.

Will of the Lord—same with Chap. 1:1, 5, 11; 6:6.

To know the will of God is to keep His commandments. 1 John 2:4.

Verse 18.—Drunk—*methuskō*—to begin to be softened; to drink freely.

Wine—*oinos*—grape juice. For full comment see Luke 1:15.

Excess—*asōtia*—prodigality, debauchery.

Filled—same with Chap. 1:23; 3:19; 4:10.

This is a prohibition of any and all intoxicants upon the ground that all such lead to debauchery. Temperance is "total abstinence from all things injurious, and a moderate use of those things necessary." It is not possible for temperance to exist where there is the smallest use of that which is injurious. Any one filled with the Spirit has no room for wine.

In the building of the ancient House of God, David cries, "Who then is willing to consecrate—to *fill his hands*—this day unto the Lord?" 1 Chron. 29:5. He who has his "hands full" of his own business has no time to assist others. He who has his "hands full" in the service of God, has no time for the service of the devil. The best of people need to be cautioned against the worst of sins. A small beginning leads to excess. A light wind will increase until it causes a raging sea. Prov. 20:21. Even a wise man becomes a fool when he is drunk. The mysterious passions of the human soul which call for that fuller life only found apart from isolation, in company with other human beings, is to be satisfied in singing to and worshipping God with other men instead of trying to find it in drunkenness and riot. "Wine maketh the heart glad." Ps. 104:15, so the Spirit-filled soul rejoices and is glad. In this there is no excess. Then "drink abundantly, O beloved." Cant. 5:1. Wine appears to make a man stronger for a time. "The joy of the Lord is our strength." Neh. 8:10. See Isa. 5:11. Not filled with "spirits," but with "the Spirit." God "hath set the world in their (men's) heart." Eccl. 3:11. The word "world" is from *olom*—the same word rendered "eternal" in Isa. 60:15. It is rendered "everlasting" more than sixty times in the older Scriptures, and "evermore" eight times. God has placed Eternity in man's life. Each human life is as great as Eternity. How much greater then is the soul of man than many perishable worlds like this on which we stay for a time. The world is not eternal. It shall "pass away." Nothing but an eternal spirit can fill an eternal spirit. Hence the warning, "Use the world as not abusing it." 1 Cor. 7:31. Man

abuses the world when he undertakes to make it fill an eternal space. He who tries to make material things satisfy an everlasting spirit, is stretching the world beyond what was intended by the Creator. It was never intended for that purpose. It is only to pay the expenses until man passes through and out to his real destiny.

Drunkenness. The saloon is infidel. It would close every church in the land. It is filthy in words and deportment. It extinguishes the fires of shame. It is a most fearful hinderance to Christian work of reform. Drunkenness and prostitution go hand in hand.

There is over a quarter of a million retail liquor dealers in our country; \$2,254,606,179 go over these bars in one year. The average for each saloon in one year is \$8,852. The average per day for each saloon for every day in the year is \$24.25.

It is a liar. It claims to be honorable. No man was ever saved by the saloon. Devil can not cast out devil.

It means that 2,000,000 boys of each generation must start on the road to hell through the saloon. Of these, more than 115,000 die every year. Out of these 2,000,000 boys at least 1,800,000 will be married. This means 3,600,000 unhappy persons. Each husband and wife will have a father and mother. (I have put the estimate so low that these figures will not come near the real thing.) This means 7,200,000 more, or 10,800,000 injured. Each family these boys leave will average at least two to a family. This means 14,400,000 more, or 32,400,000 souls affected. Each family of which these boys are the head will average at least two children. This means 3,600,000 more, or 35,000,000 souls directly affected. Suppose each of these have but

one friend who is affected. This means 14,400,000 more, or 28,800,000 souls directly affected by the cursed traffic. In the census of 1900 there were but 76,000,000 persons in the United States. Those directly affected would mean as many as there is in the population of New York, Illinois, Pennsylvania, Texas, Indiana, Missouri, California, Massachusetts, and Ohio. Those who fight not against the saloon, please turn back and ponder the comments on Verse 7.

Verse 19.—Speaking—same with Chap. 4: 25.

To yourselves—to one another.

Psalms—*psalmos*—a pulling or twitching, or twanging with the fingers.

The sound of the cithara; a harp. A song sung to a stringed instrument. Same with Col. 3: 16.

In Jas. 5: 13 it is *psallo*—to sing songs of praise, whether accompanied with instrumental music or not, but especially with instruments.

Hymns—*humnos*—songs of praise, usually to the gods.

Spiritual—same with Chap. 1: 3.

Songs—*ode*—to introduce another's words; a song. The general term for lyric pieces. "Sacred songs." Same with Col. 3: 16.

Singing—*ado*—to sing an ode. See "song" as above. Same with Col. 3: 16. "Sing" in Rom. 15: 9. 1 Cor. 14: 15, is *psallo*—to sing praise with a musical instrument. Same with Jas. 5: 13.

Melody—*psallo*—to play on a stringed instrument. See "sing" as above.

Heart—same with Chap. 3: 17.

The above might well be considered by those who would create division or strife about the using of musical instruments. The word "hymns" refers to the

songs sung in praise of the gods or heroes. In this case it is to be sung to the praise of the true God only. Though sung with an instrument and in praise of the true God, songs must be spiritual, sacred, in their composition and in the manner in which they are rendered. Such a service only can make melody in the heart, or cause the divine fingers to tune and use the spirit in the glory of the higher life. Other music may please the ear, but the true music causes melody in the inner man. For this reason we need "sacred" songs. Praise is the only part of the service of the Church that is to continue forever.

To the Lord. As in all other services, God's glory must be the real end of all singing. See Verse 11.

Augustine said, "It is not crying, but loving that sounds in the ears of God." We must sing with a pure heart, minding what we sing. It must be with the "spirit and with the understanding." 1 Cor. 14:15. If the religious world would not sing untruthfully, many of the song books now in use should be revised. If it is to be a "noise unto the Lord," it must be a "joyful noise."

Verse 20.—Thanks—same with Chap. 1:16.

Always—*pantote*—at all times; under all circumstances, all conditions.

All things—see Rom. 8:28. Whole, entire, as the whole truth, the whole universe; altogether; the whole matter, in general, generally. This expresses the same with "the whole creation" in Rom. 8:22. All things which God has made. The purpose of God, or that He has set before the world, the revelation of the end proposed, must be like God. He is good, and so must be His creation and His revelations to men. Hence

Timothy is instructed to "Keep that good thing, the gospel." 2 Tim. 1:14.

"All things work together for good to them that love God." "All things" must not be pressed beyond the legitimate boundary as expressed in the original above. Jesus came to destroy the works of the devil. 1 John 3:8. If the works of the devil were for our good, and God was to be thanked for them, He would not destroy them. The devil "works," but never to our good. For this reason Jesus came to destroy him. Heb. 2:14. A false teacher "works," but it is rather to the destruction of men who might otherwise be saved. Rom. 16:17, 18. Such destroy Christian people. 2 Pet. 2:18. This is not good for people who love God and who have "clean escaped" the power of sin. But "all things," the whole creation of God, the universe, works for the good of the pure, and for this God is to be thanked. The stars in their heavens instruct the pure. Notice, Paul does not say to the Romans, "it shall work," but it "works" now. There is not one thing in the whole creation of God when viewed from His viewpoint, that does not work together with the machinery of the universe for the good of those who are one with God. The reason is plain when it is considered that these were made for God's own pleasure. Rev. 4:11. We are His sons, we view His creation with Him. They work for us the same pleasure. This is why our thanks are due to God always for all of His creation. Sin, disease, afflictions, death, and sorrow, are all the devil's work. We can not thank God for them. We may thank Him for His grace that enables to bear or conquer them. We praise God because of His excellencies: we thank Him for His benefits.

Verse 21.—Submitting—*hupotassō*—to set in array under, to arrange under. Same with verse 22. Rom. 10:3; Jas. 4:7.

Yourselves. See Verse 19.

One to another—*allēlōn*—each other.

Fear of God—*phobos*—terror, fear. See Luke 1:12. In 2 Tim. 1:7, it is *deilia*—timidity.

Older manuscripts read, “in the fear of Christ.” There is “strife” when one seeks to be the greatest. Luke 22:24. All who are subject to the laws of Christ are subject to that which is for the good of the whole body, hence “subject to one another.” Men were to be equal by nature. There is a possible equality through the redemption of Christ. See “unity” in Chap. 4:3, 4.

Verse 22.—Wives—*gune*—a woman; married woman.

Submit—see Verse 21.

“Submission” is the word used with reference to the wife’s relation to the husband. The word “obey” is used to distinguish the child’s duty towards the parent.

“Obedient,” in Tit. 2:5, is the same with the word “submit” in this text.

Wives are to submit to their own husbands as one Christian submits to another, and in no other sense. “Obedience” in 1 Cor. 14:34, is also the same word here rendered “submit.”

How do true Christians submit themselves unto the Lord? They acknowledge but one God. That the pleasure of the one God is to be sought before anything else. They know that Christ with godly jealousy does not, and can not permit the joyful pleasure of that heavenly congress unless every cord of affection is entwined with the issues of His loving heart. Christ

is a faithful and true husband. He watches carefully the beautiful characteristics of His spotless bride. In her state of chastity He bestows upon her the highest degree of conjugal love. Submission and trueness are the basis of all spiritual, conjugal excellence. The wife is to be true to her one husband as the Christian is to the one Christ. There is not even a hint in the New Testament that a wife should "obey" her husband in any other sense than one Christian should obey another Christian. Neither party is to have access to any except their own companion. They have within their domestic circle a world of their own. Here no one else has a right to come. Over this boundary line they themselves have no right to go. What would human life be if this heavenly law were universally observed? A paradise indeed.

Husband—*anēr*—a man.

Wives are to submit themselves unto their own "men," husbands, "as fit in the Lord." Col. 3:18.

The word "wife" literally means the "weaver." The person who weaves. Many years ago before our factories were brought forth, the principal employment of each home was the making of cloth. Each family made its own cloth. The maidens spun the wool into threads. They are therefore called "spinsters." The thread was woven into cloth by the mother, who was accordingly called the "weaver." The word "heirloom" as applied to any old piece of furniture shows that the loom was at one time a most important article of the home. The weaver was, of course, the first or most important person in the work of the home. She is the wife to us.

Husband means "house-band." The band of the home. The support of the home. He is the "band"

that should keep the home together. Many a man who is married is not a "husband." They are no band for the home. In many cases the wife is the real husband or "band of the home." Such men strip the home of its comforts and scatter the joys as the drunkard scatters the furniture among the pawn-brokers.

Verse 23.—Husband—same with Verse 22.

"Women, submit yourselves to your own men."
"Men, love your own women." The words "wife" and "husband" were unknown at the time Paul wrote this.

Head of the wife. Same with Chap. 1:22. As Christ is the Head, husband, or house-hand of the Church, so should the man be the protecting and guiding force of the home.

Head of the Church—see Chap. 1:22-23.

Saviour—*sōter*—a preserver.

"For a man is the head of his wife in the same way as the Christ is the Head of His Body, the Church—He being indeed its Saviour."—*Twentieth Century New Testament*. A man is to preserve, or save his wife, not to rule her. See Verse 22 under "submit." See 1 Cor. 11:3.

Verse 24.—The Church—see Chap. 1:22.

Subject—same with "submit" in Verses 21-22.

"But just as the Church submits to the Christ, so also should wives submit to their own husbands, in everything."—*Twentieth Century New Testament*. This is a safe submission. Wives need not fear it.

Verse 25.—Husbands—men. Same with Verse 22.

Love—same with Chap. 2:4.

Wives—women. Same with Verse 22.

The Church. See Chap. 1:22; 4:4.

Given Himself—same with Verse 2.

The self-sacrifice of Christ for the Church is a lesson for the husband. "Rule by love" is a good motto. In this state there would be no need for the injunction in Col. 3:19.

"For it," should be rendered "for her."

Verse 26.—Might sanctify—*hagiazō*—to set apart. Same with "holy" in Rev. 22:11.

And cleanse—*katharizō*—to make clean; clear. Same with "clean" in Matt. 8:2; 23:25; Mark 1:40; Luke 5:12; 11:39. Same with "purge" in Mark 7:9; Heb. 9:14, 22. Same with "purify" in Acts 15:9; Tit. 2:14; Heb. 9:23.

Washing—*loutron*—a laver; washing vessel; a bath.

Water—*hudōr*—same with John 3:23; Acts 8:38. The "baptismal water."

The Word—*rhēma*—saying, speech. Same with Matt. 5:5; John 3:34; 6:63; 15:7; Rom. 10:17; Rev. 17:17.

The Greek is "in the Word." The efficacy of the baptismal rite is "conveyed in," and by, the divine Word alone. It is the oracle of God. "Ye are clean through the word which I have spoken unto you." John 15:3.

By this men are "born again." 1 Pet. 1:23.

The "cleansing Word" by whose virtue we pass through the gate of baptism into the fold of Christ, now becomes the guarding and smiting sword to be used in conflict with spiritual foes. See Chap. 6:17.

Verse 27.—Might present—*paristēmi*—to set alongside of.

Himself—same with Chap. 2:15.

Glorious—*endoxos*—in glorious array. Same with Luke 13:17.

Church. See Chap. 1:21.

Not having spot—*spilos*—no stain, no blot. Same with “spot” in 2 Pet. 2:13.

Wrinkle—*rhutis*—crease.

Such thing—*toioutos*—of this kind or sort.

Holy—same with Chap. 1:4.

Without blemish — *amomos* — spotless, blameless. Same with 1 Pet. 1:19. Same with “without spot” in Heb. 9:14. See prophecy of the Church in Cant. 4:7.

The Father had a Church — *ecclesia* — before Christ came to earth. When the Christ appeared the Father gave the congregation to Him. John 17:6. After the Son received these people, and they became His, He set about to save them from their sins. Matt. 1:21. As justice demanded the shedding of blood for an atonement, “He gave Himself” up for the *ecclesia* transferred to Him by the Father. The first reason He gave Himself for the *ecclesia* was to “sanctify” or set it apart. He came seeking a bride. He would not receive one until she was set apart from all other “lovers,” or idols. Her whole affection must be turned unto Him. See Verse 22. He “set her apart” in order that He might “cleanse her” or make her clean.

Those who hold that “sanctify” and “cleanse” ever mean the same one as the other, should study this text. Then we might read “sanctify and sanctify her,” or “cleanse and cleanse her.” But these words must not be confounded in this case. He desired the *ecclesia* set apart and cleansed because she was to be presented “alongside of Himself.” He would not accept her as a bride until she was set apart from all things else and cleansed. In fact, He had no bride until He purchased her with His own blood. Acts 20:28. He

would not accept her alongside of Himself as a companion until He had bought her redemption from sin.

After he had cleansed the *ecclesia* in His own blood it was presented to him a glorious Church, or a Church "in her glory." His bride must be pure, without spot. No good man would take unto himself a wife with a known moral blemish, neither would Christ. Those who hold that the bride of Christ is polluted by "inbred sin," or some imaginary corruption, should consider that Christ's wisdom and integrity place Him not below the best of men in the choice of that which is pure and honorable. As to the time Christ came into the possession of the Church, see Rom. 7:4.

Verse 28.—So ought—*opheitō*—be obliged to; indebted.

Wives—see Verse 22.

Body—same with Chap. 1:23.

Loveth—same with Chap. 2:4.

Himself—same with Chap. 2:15.

When a man chooses a wife to share with him all the changes of life, whether for "better or for worse," as a true helpmeet, he should love her as his own body. A true wife is set alongside of her husband as a part of his very existence. The more a man loves his wife the more he loves himself. This would be a good principle to be considered by those men who are self-lovers and self-pleasers. Submission does not mean subservience, or the giving up of one's individuality so the wife can have no wish or opinion of her own. No true man would value his wife for ceasing to be herself. Such would be no wife, helpmeet, or companion. She would be but the echo of the selfishness of another. She would be but a shadow.

Verse 29.—Hated—*miseo*—to dislike intensely.

Meaning sometimes to love less than another, or love one person less than another. Luke 14:26.

Flesh—same with Chap. 2:3.

Nourisheth—*ektrepphō*—to rear, as to bring up from childhood; to rear up for one's self.

Cherisheth—*thalpo*—to heat, to soften; to warm at the fireside; to care for in a general way. "Nourish" refers to the food. "Cherish" refers to the external care, as of dressing and fostering.

As the Lord the Church—see Verses 22, 23. Some older readings are "the Christ" instead of "the Lord."

It is not the natural thing for a man to dislike his own flesh. He will protect and feed it and treat it tenderly, as Christ does the Church. So should men treat their wives.

As the husband and wife are one in life, so are Christ and His Church one in faith of the gospel and the hope of the glory of heaven. All true souls are members of Christ's body. They must not be abused by sinful indulgences, as is often done by nominal Christians. Man has very wickedly abused the sacred martial law handed from the portals of heaven. If man could but rightly appreciate the sweets found in the beneficence of God regarding our social realm, how changed would be our domestic world. In such a state there would be no clouds of remorse to obscure our moral sun, no darts of folly, lust, or crime to pierce the soul with the poisonous influences of hell.

Verse 30.—For—*hoti*—because.

Are members—same with Chap. 4:25.

His body—see Chap. 4:4.

Flesh—same with Chap. 2:15.

Bones—*osteon*—hard, calcified tissue of the form of vertebrate animals. Same with Luke 24:39.

Being formed out of, or of the same substance with. As the woman was formed of the substance of which man was made, so the Church is of the Christ.

Verse 31.—For this cause—*anti toutou*—over against this; or this is the reason why.

Leave—*kataleipō*—to leave behind, to leave utterly. To leave for all time. Same with Luke 5:28.

Father—same with Chap. 1:2.

Mother—*mētēr*—female parent; source of birth; origin.

Be joined—*proskollaomai*—to join or unite self to.

Wife—see verses 22, 23.

Two—*duo*—two parts, two halves.

There is a stronger bond of unity existing between the true husband and true wife than any other tie that binds kindred spirits. For this reason will a man leave the holy sanctuary of father and mother for the more heavenly sanctuary found in the heart of a true wife. Neither man nor woman is complete when isolated one from the other. Under heaven's ordinance these imperfect parts are united and become one body.

An old author says, "A good wife should be like three things, which three things she should not be like. She should be like a snail, to keep within her own house; but she should not be like the snail, to carry all she has upon her back. She should be like an echo, to speak when spoken to; but she should not be like an echo, always to have the last word. She should be like the town clock, always to keep time and regularity; but she should not be like the town clock, speak so loud that all the town may hear her."

Verse 32.—Great mystery—same with Chap. 1:9.

I speak—same with Verse 12. Compare with Verse 18 and Chap. 4:25.

Concerning—*eis*—with a view to; with regard to. Same with “for” in Acts 2:38.

The Church—see Chap. 1:21.

“While I quote these words out of the Scriptures, I use them in a higher sense.”—*Conybeare and Howson*.

Verse 33.—Nevertheless—*plēn*—but yet, however, notwithstanding. “But as for you.”—*Twentieth Century New Testament*.

Notwithstanding the mystery of the Christ and His Church, and the union of the man and wife, “Let each of you love his own wife exactly as if she were yourself.”—*Twentieth Century New Testament*.

Reverence—*phobeomai*—terrified at displeasing; afraid of disregard.

Let the husband see that he loves his wife as himself, and let the wife see that she is afraid to disregard her husband.

“Severally each one so love,” in contrast to the mutual love that exists between the members of the one Church. In order to love there must be knowledge or acquaintance. Study to know, and the more lovable one is the more you will love. Your love will increase with your knowledge, either with Christ or the wife. “Love is the fulfilling of the law.”

CHAPTER VI.

Verse 1.—Children—without individual will. Same with Chap. 2:3; 5:1; 6:4.

Obey—hupakouō—to be submissive. Compare with “submit.” Chap. 5:21, 22. Submission is a willing subjection. Obedience calls for action from an inferior, whether there is a will to comply or not.

Parents—goneus—a begetter; one from whom another is born.

In the Lord—“as Christian children should.”—*Twentieth Century New Testament*.

This is right—*dikaios*—just. Same with “right” in Matt. 20:4. The same word is rendered “just” in thirty-three places in the New Testament. It is rendered “righteous” thirty-seven times; “righteousness” once. 1 Cor. 15:34. “Righteously” twice. Tit. 2:12; 1 Pet. 2:23.

Righteousness, or that which is just, is a natural law. Here the authority of revelation from God is added to this natural law. The latter shows what is just or right. In obeying a Christian parent the child is obeying and pleasing God.

Verse 2.—Honor—timaō—to value, prize, love, deem worthy; to treat honorably and reverently.

Father—same with Chap. 1:2.

Mother—same with Chap. 5:31.

Commandment—*eutole*—thing given in charge by authority.

With promise—same with Chap. 1:13.

The fifth among the ten commandments (Ex. 20: 12) was the first commandment given with a special promise attached as a result of obedience. The Christian faith is not only cradled in the Christian family, but it there receives its strongest fortification against the onrushing tide of sin in future days.

"It is a holy thing," says Disraeli, "to see a state saved by her young." The youth must be first saved before they can save. If they are saved, it must be through instrumentality. Christianity alone cares for children. It alone opens a warm bosom to the young. Atheism looks upon them as being as low as brutes. Infidelity leaves them to wander at random lest they catch a bias. The Romans exposed their children to cruelty. Ancient tribes offered them to Molech. Mohammedanism holds them up with the mother as an inferior class. Hindooism forgets her child and leaves it on the banks of the Ganges. The Chinese have been notorious baby-killers. The gospel of Christ alone sees them as everlasting beings and pays for their tuition in heaven. The nearer the world gets to the Christ, the more is this manifest. In Juggernaut the child finds a grave; in the mosque it finds contempt; in infidelity it finds neglect; in Christianity it finds a home.

"Ye are God's husbandry." 1 Cor. 3:9. Husbandry means a farm. "We are workers together *with Him*." 2 Cor. 6:1. This farm is the kingdom of heaven, and of such are the children. Matt. 19:14. The farmer will spend the more time upon the most precious tree or plant of his domain. The children are the most precious plants in God's farm. He pays special attention to these. If we "work with Him," we will have the greater care for that which concerns

Him the more. The law of Christ is the best and purest thing the world may know. To reject this is the worst offense, because it is to reject the best. The highest form of charity, then, is to teach the gospel, the best possible thing for men to give. It is best to teach the children, for prevention is better than cure. The child does not sin because it is bad. It becomes bad by sinning. The angels fell, not because they were bad, but they became devils by sinning. Sin originated the devil, and not the devil, sin.

Adam sinned, not because he was evil, but he became possessed of evil through his sin. If the good seed is not sown in the child life, the devil will scatter his darnel. A republican form of government is carried on by two agencies—public opinion and public law. Public opinion precedes public law. The right training produces the right opinion.

Much vice and crime may be traced to the nursery. You may think of Nero, the Roman tyrant, and of the son of the present Czar of Russia and his broken-hearted mother as examples of this kind.

Both worlds—this one and that to come—are God's. Though men may have a taste of that world to come, obedience to present law is God's pleasure as much as is the angel's song before the upper throne. One of the lamentable conditions of the "last days" is the "disobedience of children to parents." 2 Tim. 3:2. "The family is the gem cell of the nation." When the youth of Athens perished, a noble Grecian statesman said, "The commonwealth suffered as the summer would feel the loss of spring." If the youth of the land be blighted, the ripening fruitage of all worthy human effort is blasted. How diminished and blemished is the manhood of to-day because of the

sins of former days. Shall earth be robbed and heaven cheated by the sins, the kidnappers of hell, that carry into captivity the best of God's creation?

"I hear the voice of children singing,
And that means love."

When asked what was the highest in the kingdom of heaven, Christ brought forth a little child. There is the profoundest philosophy in this act of Christ's. Sin is but the "missing of the mark," and consists in acts that are prompted, very often, by instincts which have become perverted. Children's instincts are the least depraved, hence they are the nearest to the source of all purity. The natural child's heart, then, is always the truest symbol of heaven. The object of the training of the child is to develop this character. It is not merely outward obedience that is desired. We care but little for the moral character of the horse so long as he obeys the whip and stops when we say, "Whoa." But it is more than this with the child. There is no line which divides between the beautiful and gentle and useful. Nature draws no line between them. Even an apple tree must present a beautiful picture of flowers before it can hand up the basket of golden fruit. Whatever heightens and glorifies human nature, renders more beautiful and divine the human mission. Each boy and girl must be developed at every point of life until they will have that fuller experience that receives and understands the appeals of human want and suffering. Freedom's goddess holds over each head a crown of glory. But that crown is never put on any but a sweaty brow. The wide gulf that stretches between the beastly cannibal and the Christian has been bridged by the cables

of Christian education. The proper education of the children will mean that away in the now misty future they will stretch this golden bridge, till its farther end will rest upon the massive masonry of the Eternal, the Infinite. Therefore teach them to find that path of human endeavor,

"That would not shrink and cower
Before the dauntless power
Of a fearless human will."

There is something so infinitely sacred that lingers around memory's citadel with reference to home, parents, brothers, and sisters, that the coldest gale from the Arctic region of sin can not cool, or the hottest breath of the torrid clime of passion can never devour. Every little nook, the old shade tree in the yard, the winding path to the spring, and untold pictures of childhood's innocence are engraved with immortal characters upon the tablets of memory.

Young friend, many a stroke of your own hands in loving tenderness towards mother, will brush away from her loving heart the cares of time, and smooth out the wrinkles upon the sweet angelic face. Bear mother's burdens now, and when she has gone from you, and her story of love she repeats in the world of immortal glory, angels will, as a result, be dispatched to bear your burdens when mother's silent hand in the stillness of death can no more meet your demands.

Every sin you commit brings a care upon the devoted heart of a kind father, the weight of which kills his vital power, and those locks are fast changed into silvery white. If you will sacrifice your own folly, yea, your own pleasure if need be, to bear the load of care for father, some dark hour when you are

overwhelmed in the adversities of life, these sweet memories will come like so many seraphs of power from the Unseen world to bear your cares, and to roll back the clouds of remorse that would otherwise shut out the bliss of an immortal happiness.

Verse 3.—Be well—*eu*—happily, rightly, well done, well off; morally well; honorably; propriety.

Live long—*eimi makrochronios*—to be long timed; plenty of time allotted for the work to be done; long lived.

Earth—*ge*—land; inhabitable land.

This promise was made to the Jews with reference to the promised land. “Long upon the land which the Lord thy God giveth thee,” Ex. 20:12, but Paul takes away from it the limitation of a local Canaan, and adapts it to the gospel times and thought.

The principles of this law are eternally in force. It is either materially fulfilled or an equal blessing follows the obedience in some other way. No accident will ever apply to those in the gospel age who are faithful, as happened to fleshly Israel.

Verse 4.—Ye fathers—*pateres*—ancestors; male parents.

Provoke—*parorgizō*—to irritate beyond measure; to be made angry.

Wrath—same with “provoke” in this verse.

Bring them up—*ektrephō*—to nourish fully.

The nurture—*paideia*—instruction, chastening, training, education, mental culture; civilization.

And admonition—*nouthesia*—a putting into the mind; to warn, advise, admonish, remind, catechise.

Paul does not intend to interfere with the correction of children, though such chastisements should cause them to be angry for the time being.

Nurture and admonition. Discipline and admonition. The first gives the child the Christian teaching and training in the way it should go. The second holds him back from the way in which he should not go.

The reason why children should not be provoked. "Lest they be discouraged." Col. 3:21. Discouraged—*athumea*—to be disheartened; to lose heart.

A distinguished metaphysician has observed, "That, of all the men passing through life, nine out of ten of them are what they are, virtuous or vicious, religious or irreligious, according to their education during childhood and youth."

Verse 5.—Servants—*doulos*—a slave; bondsman; one born in bondage.

Obedient—same with "obey" in Verse 1.

Masters—*kurios*—lord, sir; one with the power to rule; having authority.

According to the flesh—by the flesh. Those who are your directors according to the earthly rule. In contrast to your heavenly Father, or Christ your true Lord.

With fear—same with Chap. 5:21.

And trembling—*tromos*—fear, awe. "With anxiety and self-distrust."—*Conybeare and Howson*.

Singleness of heart—*haplotēs*—freedom from duplicity; simplicity, plainness, frankness. Same with Col. 3:22.

"Rather bear the ills you have, than to fly to those you know not of."

"As unto Christ," signifies that service is rendered because of a true spirit's prompting to duty and not because external circumstances enforce it. However wrong slavery was and is, the fact that I am wronged

by either state or individual, does not relieve me from the responsibility or obligation I am under to state, community, or individual, that might wrong me. Though a man ought not to be a slave at all, he may be under moral obligations to those who hold him in bondage.

It was many centuries after Paul penned this command before slavery was abolished in civilized lands. The Declaration of Independence was written by a slave holder, and signed by several who were living in violation of the immortal declaration of the equality of the rights of men. As long as slavery was protected by the civil laws it was absolutely right for those who were in servitude to be obedient to those over them without any deceit or hypocrisy. This was one of the best of opportunities to show the spirit of the Christ.

Verse 6.—Eye service—*ophthalmodouleia*—as of the eye. Doing that which pleases the eye of the one served rather than the dignity of the spirit of the one who renders the service, or the right as God sees it. Same with Col. 3:22.

Men pleasers—*anthrōpareskos*—as pleasing men only. Not Christ pleasers.

As servants of Christ—same with “servant” in Verse 5.

Will—same with Chap. 1:1.

From the heart—*psuchē*—soul; real life. The same word is rendered “soul” fifty-seven times in the New Testament. “Life,” forty-one times. This is the only time it is rendered heart.

A Christian must please the eye of God rather than man's. Good work, as God desires it, is accomplished only when the workman puts as much of

his soul, himself, his real life, into the work as such work is capable of holding. Christianity was welcomed by the slaves of the pagan cities, and they came flocking into its embrace. The voice controlled by the impulse of heavenly love was heard saying, "Come unto Me, all ye that toil and are heavy laden, and I will be your rest." The animated "tool" was converted into a "brother beloved."

Verse 7.—Good will—*eunoia*—kindness, good feeling; with favor; heartily; cheerfully.

Doing service—*douleuo*—to serve; to be a slave.

"As if you were working for the Master and not for men."—*Twentieth Century New Testament*.

Christ "took the form" of a slave, Phil. 2:7, hence ye "are slaves to the Lord." Col. 3:24.

Verse 8.—Knowing—same with Chap. 1:18.

Whatsoever good thing—*agathon*—good; virtuous.

Shall he receive—*komizo*—to bring. Same with "brought" in Luke 7:37. In the end of the conflict he will bring with him from the Lord that which will witness for him in "that day."

Whether bond—same with "servants" in Verse 5.

Or free—*eleutheros*—at liberty. Same with "liberty" in 1 Cor. 7:39.

Verse 9.—Ye masters—same with Verse 5.

"Do the same things unto them." Treat them in the same spirit. Feel your responsibility to God in dealing with them as they should in serving you. The same rule is for master and servant. Paul could not liberate the slaves of his day, but in this appeal he sowed the seed that is producing the fruit of freedom in every land where the gospel goes.

Forbearing—*aniēmi*—to send back, let away, let go home.

Threatening—*apeilē*—menace, threats of punishments; braggart words. Send such away. They were born in the pit, let them go home. You need them not in the work of your God. Return them to their master the devil.

Respect of persons—*prosōpolēpsia*—acceptance of faces.

“For you know that their Master, who is yours also, is in heaven.”

“He recognizes no distinction between one man and another.”—*Twentieth Century New Testament*. Whatever an inferior, as men see them, dread of you, a superior Master threatens yourself with.

The shackles of every slave has been paid for by the flowing streams of the white man's blood. Whatever service a Christian renders to his fellows, should be done as unto the Lord. They should expect to receive from the Lord Himself and not from the person unto whom the good deed was done. None, whether high or low, rich or poor, should expect favors in return for what they do for those less fortunate in this world. God the Master of all is watching, and unto Him all must render their account, and receive their compensation from Him. He judges not according to the state or standing in the eyes of men, but judges after the moral state of the real life. 1 Sam. 16:7.

Verse 10.—Finally—*loipon*—what is left. For the rest of time; hereafter; henceforward.

My brethren—*adelphoi*—a near kinsman; of the same parents. A word signifying equality.

Be strong—*endunamoō*—to make powerful inwardly; to be strengthened.

The power—same with Chap. 1:19.

His might — *ischus* — strength. Same with “strength” in Heb. 9:17. Same with “power” in 2 Thess. 1:9; 2 Pet. 2:11.

“Be strengthened in union with the Lord.”—*Twentieth Century New Testament*. Worldly rank adds nothing to the strength of the soul. The power of the “Father of spirits” alone can do that. “Those that know their God shall be strong.” Dan. 11:32.

Verse 11.—Whole armor—*panoplia*—in full suit of armor. This suit consisted of shield, helmet, breast-plate, greaves, sword, and lance.

May be able—*dunamai*—to be powerful, to have power. Same with “power” in Rom. 16:25.

To stand—*histēmi*—to place, to set; to take a place and hold it. Same with Verses 13, 14.

Wiles—*methodeia*—a method, artifice, cunning, fraud. From same root with “lie in wait” in Chap. 4:14.

Devil—see Chap. 2:2.

“Put ye on the Lord Jesus,” Rom. 13:14. and you have on the “whole armor.”

Nothing but a full preparation of the Christian soul will enable it to hold its place against the cunning methods of the adversary of all men. You must be “complete in Him.” Col. 2:10; 4:12.

There is a Divine and Satanic armor, tempered in heaven and hell. These are wielded by the sons of light and the sons of darkness. Faith and love against unbelief and hate.

Verse 12.—Wrestle not—*hē palē estin*—the wrestling is not.

Against flesh—towards men.

Wrestling implies a hand-to-hand, foot-to-foot struggle.

But against principalities—*arche*—the first place or power among men. This is none other than the influence of sin. It evidently has the first place in the world apart from Christ.

Against powers—same with “power” in Chap. 1:21. But here meaning “privilege” or “license.” Same with Chap. 3:10.

The rulers—*kosmokrator*—world ruler; lord of the world; lord of evil spirits.

Of the darkness—same with Chap. 5:8.

Of this world—*aiōn*—age; indefinite time. Same with Chap. 1:21.

Spiritual wickedness — *pneumatikos* — *ponēria*—wicked spirits; spirits of wickedness.

In high places—*epouranios*—in heavenly places.

“Spirits of wickedness.”—*Twentieth Century New Testament*. “The sovereigns of this present darkness, the spirits of evil.”—*Conybeare and Howson*. “Against the spiritual (forces) of evil.”—*Rotherham*.

The Greek is literally, “The spiritual hosts of wickedness.”

“Stand,” in Verse 11, is a military term associated with the armor. It is opposed to falling. A man is said to fall when the enemy conquers him. He must not run nor give place to the devil.

“Wrestle” implies that our enemies aim at us personally. The Christian fears not the man whom he can meet with equal courage in contest for the mastery. But such foes as are here described can not be dispersed by the use of fleshly weapons. 2 Cor. 10:2-5. They creep into the conscience and the will without a warning footfall. Into the very sanctuary of thought and prayer. The highest, most heavenly places are the very places where the fiercest battles are fought against

these the most subtle of foes. It is not persecution of the flesh that Paul has in mind, but the apostasy of the spirit.

The Christian is against the very power that grants license or permission for evil-doing upon the footstool of the Almighty. The devil is the author of all license for sinning upon earth. Evil doings are under the leadership of evil spirits. Wicked spirits, hosts of them, are to be fought in the heavenly places. In the saloon, the brothel, the foul dives, and in the dens of immorality, we find wicked spirits in abundance, but who is so far bereft of reason as to call these heavenly places? In Christian society is where these spirits are to be fought. In the pulpit and pew, at home and in the social gatherings.

There is the "wicked tattling spirit." This foul-mouthed monster has done very much mischief in the religious realm by stirring up brethren against brethren. We must fight him. There is that black-hearted, evil-tongued slandering spirit. He is the murderer sent forth to slay the good name of the virtuous. His tongue is a venomous shaft operated by the infernal machine of malice, and causes deeper wounds than lead or cold steel. Slander is the ladle that stirs up the fumes of the lowest pit. We must fight him to the death.

The wicked spirit of pride must be felled. He has his hands stained with innocent blood. Many who could have stood before the artillery of earth have fallen before this awful power. Pride and fashion can not be accounted for on any other ground than the "mystery of iniquity." To follow the fashion and pride of the world is to follow the wildest and most senseless frenzy that ever cursed the earth.

The wicked spirit of fear hides behind the pulpit and keeps the minister from saying what the people really need. The old story of the gospel that cuts off sin offends the spirit of the present sinful age as it has done in ages gone by. The minister fears to tell it all. The layman fears to hold up the hands of the minister who does dare to tell the simple saving truth.

There is the wicked spirit of levity that seeks the cushioned pew and frowns unless the minister speaks those things which will tickle the ears that itch. See 2 Tim. 4:3.

The wicked spirit of greed has run the world money-mad. The religious world has caught the mania. The professed Church is run almost wholly upon the basis of commercialism. Everything connected with the religious life is run on the money basis. The church which may raise the most money is the greatest church. Such a preacher is the "greatest man among us." This is the spirit of idolatry and is one of the most ruinous spirits in the high places of the Church's power. To fight this demon is the Church's duty. Will she do it? Will she warn the rich and covetous sinner within her circle? "Being strong in the power of God's might we can overcome them all."

When the Church rights itself with God and His truth, and slays the "host of wicked spirits" within her border, the saloon question with all phases of the temperance problem, and all general evils of society or government, will be easily disposed of. O, that the Church would now turn her artillery upon the traitors in camp! Then would she not be betrayed into the hands of the world's policy.

Verse 13.—Wherefore—on this account.

Whole armour—same with Verse 11.

Able—same with Verse 11.

Withstand—*anthistēmi*—to set or place against.

Evil day—"day" same with Chap. 4:30. Evil—same with Chap. 5:16.

Done all—"carried the struggle through."—*Twentieth Century New Testament*. "Having overthrown them all."—*Conybeare and Howson*.

Stand—same with Verse 11.

Christians are to take, not make, the armor. God has provided the only proof against Satan; take it.

"The evil day" means the day of special temptation, special conflict. Cromwell wore a coat of mail under his dress garment, whether in battle or in the social circle, for he never knew when the dagger would be thrust at his heart.

Verse 14.—Stand—same with Verse 11.

Therefore—then, because of this necessity.

Your loins—*osphus*—lower part of the back.

Girt—*perizonnumi*—to gird round about.

With truth—same with Chap. 1:13.

Breast-plate—*Thoras*—covering for the breast; the whole fore part of the body. Double-plated cuirass.

Of righteousness—same with Chap. 4:24.

Righteousness is joined with truth. The double-plated breast-plate, righteousness in work, truth in words. Faith towards God and love towards man. This is the only breast-plate that can turn the darts of the devil.

"Stand." The lamp of God in the Tabernacle was to "burn always." Ex. 27:20; 30:8.

The real battle is ever to be within. Keep thy soul-light burning lest the enemy creep in unawares.

He who is surrounded by the girdle of truth need never fear. He is held up from every side. It is the

spiritual man's support. It holds close to the person every other grace he has put on.

The double-plated breast-plate preserves the heart from the fire-pointed darts of passion.

Verse 15.—Feet shod—*hupodeomai*—firm foothold.

The preparation—*hetoimasia*—state of readiness. To have in readiness, at once and without hesitation; to be ready always. “As ready messengers.” *Conybeare and Howson*.

Gospel—same with Chap. 1:13.

Of peace—same with Chap. 1:2.

“Shod (your) feet with a readiness of the joyful message of peace.”—*Rotherham*.

Gospel of peace. What a contrast to the raging, warring world without the realm of God's love.

Feet shod. This term includes the legs also. As one meaning of the word is “To entreat in suppliant posture,” we take it that the worship of and prayer to God, is the right attitude, the only way one may always be ready to meet the devil.

“A prepared peace.” “Blessed are the peacemakers.” The only sure way to have peace is ever to be ready for war against the hosts of sin.

Where sunbeams break darkness must flee. The spirit of right has always run through the course of human history. Murder, parallel with peace has been burning through the race. For many centuries the gospel of peace and the demon of war have ridden side by side. One must ultimately conquer. Which one will it be?

Verse 16.—Above all—*over all others*; to cover.

Shield—*thureos*—large oblong shield, 4½ feet long by 2½ feet wide.

Wherewith—with which; by it.

Able—same with Verse 11.

Quench—*sbennumi*—to put out; to stay; to quell.

Fiery—*puroomai*—to set on fire.

Darts—*belos*—a missile; an arrow.

The wicked—*poneros*—bad one; malignant one; miserable one. Same with “evil” in Chap. 5:16; Verse 13. It is rendered “evil” forty-seven times, and “bad” once, Matt. 22:10. “Flaming darts of evil.”—*Twentieth Century New Testament*.

Over all the virtues of the Christian life must be held the “great shield” of faith, or faithfulness, which only may stop the fiery-tipped arrows of hell. The shield carried by the Romans was long, and rounded the shape of the body. When joined together these formed a wall behind which an army could hide from the flaming darts of the enemy. It has been well said, “A Christian, like the Spartan, is born a warrior. It is his destiny to be assaulted; it is his duty to attack.” The shield was to protect every part of the body. Faithfulness alone can do that for the Christian.

Verse 17.—Helmet—*perikephalaia*—a covering for the head.

Salvation—*soterion*—safety; soundness.

The sword—*machaira*—a fighting weapon. A large knife or dirk; a short sword; a dagger.

The Spirit—same with Chap. 1:13.

Word of God—same with Chap. 5:26.

“A head-dress of soundness.” Nothing is more characteristic of the true Christian than the soundness of mind with which he considers and presents truth for the good of men. See Chap. 1:8, for “good sense.” See 2 Tim. 1:7.

“Take” in this text differs from “take up” of Verses 13, 16. It is to accept that offered by an-

other. As the Thessalonians accepted the Word from Paul, 1 Thess. 1:6. The warrior's head rising above the shield is frequently exposed to attack. An arrow might fly over the shield and inflict a mortal wound. Our faith at its best has its deficiencies, its limits. God's salvation reaches beyond our highest confidence in Him. His overshadowing presence is the crown of our salvation. His love is its shining crest. The Word of God is the only fighting weapon to be used. This slays every dogmatic principle and drives before its sharpness every human invention that would legislate in the face of divine truth. Heb. 4:12. "Sword of the Spirit which is God's truth."—*Twentieth Century New Testament*. "Sword of the Spirit which is what God has spoken."—*Roth*. See Rev. 1:16.

If we could handle the sword of Alexander the Grecian, of Julius Cæsar, of Cromwell, of Washington, would we not meditate upon the mighty battles they had fought? Would we not think of the plains of Marathon, of Rome, of Marston Moor, and of Valley Forge? But the Sword of the Spirit is greater than all other swords. What has it done? Ask the enemy, the devil, what it has done in his dominion. If he could tell the truth you would know what it has done. Its deeds of valor and blood upon the great battle fields of earth will bring all nations to its praise. Rev. 11:15. This is the only sword that pierces the spiritual heart. Acts. 2:37.

Verse 18.—Praying—*proseuchomai*—to wish for; ask for. See Luke 1:10; 10:2; 5:3; 6:12; 20:47. Compare with Chap. 1:16.

All prayer—same with Chap. 1:16. Every kind; all times; a pouring out.

Supplication—*deēsis*—entreaty; asking earnestly for one's self or for another.

Prayer "in the Spirit." See Rom. 8: 26, 27.

Watching—*hagrupneō*—to keep guard; to be wakeful. Same with Mark 13: 33; Luke 21: 36; Heb. 13: 17. See Rev. 16: 15. Compare with Luke 6: 7; 2: 8.

A perpetual watch was had in the Temple of God. Luke 2: 37.

Thereunto—with a view to prayer and supplication.

With—*en*—in.

Perseverance—*proskarterēsis*—enduring constancy.

Supplication—same with "above" in same verse.

All saints—same with Chap. 1: 1.

Prayer is the safeguard against evils at all times. Christians find need of prayer in all of their undertakings. Prayer is reverent address to God. Supplication is the entreaty for such help as is specially needed in special emergencies. The heart pours out thanksgiving to God for His mercy and entreats Him to fill it with grace. Christians are to "keep guard" over their spirit of prayer that it flee not from them. This necessitates an enduring constancy. Supplication for "all Christians" is universal intercession. All sectarian divisions must fall before the throne of grace. "A swan can not do its best in the air, nor an eagle in the water." Neither may the heart find its power of prayer except "in the Spirit." See Jude 20.

"Always" means more than stated times for prayer, as morning, noon, or night. It means a mind for prayer. A duty and privilege of communing with God. Prayer is not here made a part of the Chris-

tian's equipment. It is the life and strength, the very safeguard of the whole. Take your sword and pray. Adjust your helmet and pray. Buckle on your breastplate and pray. Have your feet shod and pray. It is not a weapon to be used. It is the strength by which each and every weapon is wielded. All the armor without this will never bring a single victory. On the basis of love the entire scheme of Redemption is predicated. The Son as a ransom is proof of *God's* love. On the commandment that we love God above all and our fellowman as if he were ourself, hangs all the law and the prophets. Why? Because love ever seeks to be in communion with the objects of its affections. Prayer is that earnest and sincere desire, born of love, to commune with God. To him who loveth not, prayer is but the husk of the fruit, and as unavailing as one that beateth the air. But to the soul that loveth, it is the unfailing source of joy and peace coupled with the consciousness of being molded by its sacred influence into a more and more Christlikeness. From the depths of the farthest antiquity, down through all generations, amid all classes and races, the command "to pray" was heard. Although erroneous sometimes were the conceptions as to the nature of the being to whom prayer was offered. When Moses conversed with God, his face shone with inexpressible glory. It has ever been the same. Men who commune with God come to be more and more like him in nature. Man being largely dependent upon environment for culture and refinement, it is obvious that he should seek through prayer, the gentleness, compassion, purity, and goodness of God, with whom these virtues are limitless. "To know"—to become acquainted with God—"is eternal life." Jesus says,

"Pray always." Paul, "without ceasing." Christ was often in prayer. Whole nights He spent with the Father. When the multitude sought to take Him by force and make Him king, he sought communion with the Father against the temptation. When about to be taken by wicked hands and slain, we find Him in the Garden praying for help that He might bow in humble submission to the Father's will. In the primitive Church they, when persecuted, prayed for boldness to speak the Word faithfully. When Luther was summoned to appear before the Diet of Worms, and was asked what he intended to do; his answer was, "Give me an hour for prayer." Oh, what strength was given in that hour! All great men of all times have been men of prayer. Often alone with God, and the sacred silence of our own thoughts, with intense earnestness we desire to know more of Him. When our thoughts are beyond our expression, we enter that blissful felicity, because He understands our longings. Here we learn the secrets of His presence. Pray as did Jesus, "Who in the days of His flesh offered up prayers and supplications, with strong crying and tears." Heb. 5:7. Steal, often, away from the noisy world and its cares for the quiet solitude for an hour with God. "Where your treasure is, there will your heart be." If with God, you will ever be seeking His presence. Pray always if you would not faint.

Verse 19.—For me—on my behalf.

Utterance—*logos*—same with "word," Chap. 1:13; 5:6.

Boldly—*parrhēsia*—free utterance.

Make known the mystery. Same with Chap. 1:9.

The gospel—same with Chap. 1:13.

"On my behalf also, that when I begin to speak,

words may be given me, so I may courageously make known the secret truths of the Good News.”—*Twentieth Century New Testament*.

“To open my mouth and make known with boldness the mystery of the glad tidings.”—*Conybeare and Howson*.

“That to me may be given discourse in an opening of my mouth, with freedom of utterance to make known the mystery of the joyful message.”—*Roth*.

Paul knew enough of the power of prayer to know that the people of God, through prayer, could help him preach the gospel, not only in giving him something to say, but also in giving him a chance to freely declare it unto the people. The minister’s failure is more often the result of the neglect of prayer on the part of the Church than it is in carelessness or failure on his own part. “The shortest road to any heart is round by heaven.”

Verse 20.—For which—same with “for me,” in *Verse 19*. “On behalf of which.”

Ambassador—*presbeuō*—elder; senior. To place first in rank. To prepare negotiations.

In bonds—*halusis*—what is unloosed; a chain. Compare with *Chap. 4:3; 6:8*. This is in the singular.

Speak boldly—*parrhēsiazomai*—to use free utterance. Compare with *Verse 19*.

As I ought—*dei*—as it behooveth me. Compare with *Chap. 5:28*.

Speak—same with *Chap. 4:25*.

It was a law of the nations that an ambassador should be held inviolable. Such could not, without an outrage to every right, be put in chains. In *Acts 26:29*, the term “bonds” is plural in the original.

It implies that his feet and hands were bound together. Here it is singular as Acts 28:16, 20. As when a prisoner is bound to a soldier with a chain. He who was sent to negotiate peace and freedom for men, was himself placed in a chain. But God will make even the wrath of man to praise Him. Psalms 76:10. So the things which happened to Paul were for the furtherance—*prokopē*—an advance, forward move, of the gospel. Phil. 1:12.

Verse 21.—That ye also—ye as well as others. See Col. 4:7-8.

May know—same with Chap. 1:18.

My affairs—*ta kata*—the things concerning me.

How I do—*prasso*—what I practice; what I am affecting; what I am doing; how I fare.

Tychicus—*tuchikos*—fortunate. A believer in Asia Minor who accompanied Paul to Jerusalem, when he left Greece, and was sent by him first to the churches of the Ephesians and the Collossians. He carried the first letter to Timothy. Paul calls him his “dear brother, a faithful minister of the Lord, and his companion in the service of God.” Col. 4:7-8. Paul thought also of sending him to Crete to care for that church during the absence of Titus. Tit. 3:12. Together with Onesimus he was doubtless the bearer of the letter to the Collossians and that to Philemon. In 2 Tim. 4:12, during Paul’s second imprisonment he says, “I am herewith sending Tychicus to Ephesus.” See Acts 20:4. The Greeks held that he was one of the seventy. Tychicus and Trophimus were closely related to each other, as well as to Paul, in their work. See Acts 21:29; 20:15, 38. They were probably the two brethren, and messengers, who were associated with Titus. 2 Cor. 8:16-24. Messenger—*apostolos*—same

with "apostle" in Chap. 1:1. Same with "messenger" in Phil. 2:25. They were apostles.

Beloved—*agapētos*—dearly beloved; one dearly loved. Same with "dearly beloved," in 2 Tim. 1:2; Phil. 4:1; 1 Pet. 2:11.

Brother—*adelphos*—of the same womb; a relative.

Faithful—steady. Same with Chap. 1:1.

Minister—same with Chap. 3:7. Compare with Chap. 4:29.

In the Lord—in the Lord's work.

Make known—same with verse 19.

All things—same with Chap. 5:13. All things concerning the affairs of Paul. "Will tell you everything about me."

Verse 22.—"Whom I have sent unto you for this very purpose."—*Rotherham*.

"I am sending him to you on purpose that you may learn all about us, and that he may cheer your hearts."—*Twentieth Century New Testament*.

"I have sent him to you for this very end, that you may learn what concerns me."—*Conybeare and Howson*.

Our affairs—*ta peri*—the things concerning us. Same with Phil. 1:27. In 2 Tim. 2:4, it is *pragmateia*—a business matter.

Comfort—*parakaleō*—to call alongside of; a help. "Advocate," in 1 John 2:1, is *parakletos*—one called alongside of to help. Same with "Comforter" in John 14:26; 15:26; 16:7. Compare with Luke 8:48; 16:25.

Your hearts—same with Chap. 3:17.

Verse 23.—Peace—same with Chap. 1:2.

The brethren—same with Verse 10.

Love—same with Chap. 1:4. Compare with Chap. 2:4.

With faith—same with Chap. 1:15. Compare with Chap. 1:1.

“May God, the Father, and the Lord Jesus Christ give our brothers peace and love, and faith as well.”—*Twentieth Century New Testament*.

Waters are rocked in the cradle of the deep where no tempest ever sweeps or stirs it. The sky is ever blue where no clouds or storms ever darken. The soul filled with Christ, and a love for His truth which gives a passion for souls, will never heed the raging tempest nor see an intervening cloud.

“Love with faith” must ever be the watchword of all pure hearts. See Chap. 4:15.

Verse 24.—Grace—same with Chap. 1:2.

Sincerity—*aphtharsia*—incorruption. Same with Titus 2:7. Same with “immortality,” Rom. 2:7; 2 Tim. 1:10. Same with “incorruption,” 1 Cor. 15:42, 52, 53, 54.

“May God’s blessing be with all whose love for Jesus Christ, our Lord, *never fails*.”—*Twentieth Century New Testament*.

Amen—is not in the original.

Love is the truest principle of society because it alone enables man to turn the truth to the benefit of all men. Love must be greater than doctrine or creed.

Though the sun of hope at times seems to act as the young and gay in the house of mourning, uneasy and in haste to depart; though he be fleeing a creation of darkness and distress; though the flowery families lie dead and the tuneful tribes struck dumb; though the trees stripped of their beauty and lashed by wintry blasts, reach upward with their naked arms into an enraged and restless heaven; though fragrance floats

no longer in the air, and the chilly and cutting gales blow; with all this, "God lives and all is well."

During some golden hour of a cloudless sky, sitting or straying upon some heavenly hill, or basking in the silver tints of love's own gleams reflected from life's swiftly passing river; as we look out upon the far-stretching plains which meet the horizon of immortality; among the tented hosts of love's redeemed ones; love's true vision will be the first our glorified spirit shall behold.

As we mark the last shadow of an angel's flight across the bright mirror of this earthly life, love will then speak a spirit's true devotion.

When in the evening of life the golden clouds rest sweetly and invitingly upon the golden-tipped mountains, and the light of immortality streams down through the gathering mists of death's chilly vale, we shall find a peaceful and abundant entrance into that world of blessedness, where the great riddle of life will be unfolded in the quick consciousness of a soul redeemed and purified.

Love grows holier as the hours fly away. In clouds and sunshine ever the same. May our lives be such that in the evening of a happy life, as one by one we pass to the everlasting meadows of flowers and beauty, the golden hues from a love-lit soul will send back their beams stretching a bow of blessedness across the bosom of the darkest cloud the remaining ones may ever know. Lovingly and faithfully we work, and trustingly we await that day.

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